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First Foundations of American
Methodism

Disruptive and Constructive
Forces

The Lausanne Conference

Educating Farmer's Preacher

What Price History?

Evangelistic Propaganda

(FULL CONTENTS INSIDE)

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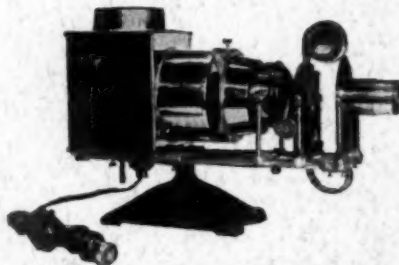
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WHO'S WHO IN THE REVIEW

THE frontispiece of this issue is a picture of CAPTAIN THOMAS WEBB, preaching in the Sail Loft in early New York.

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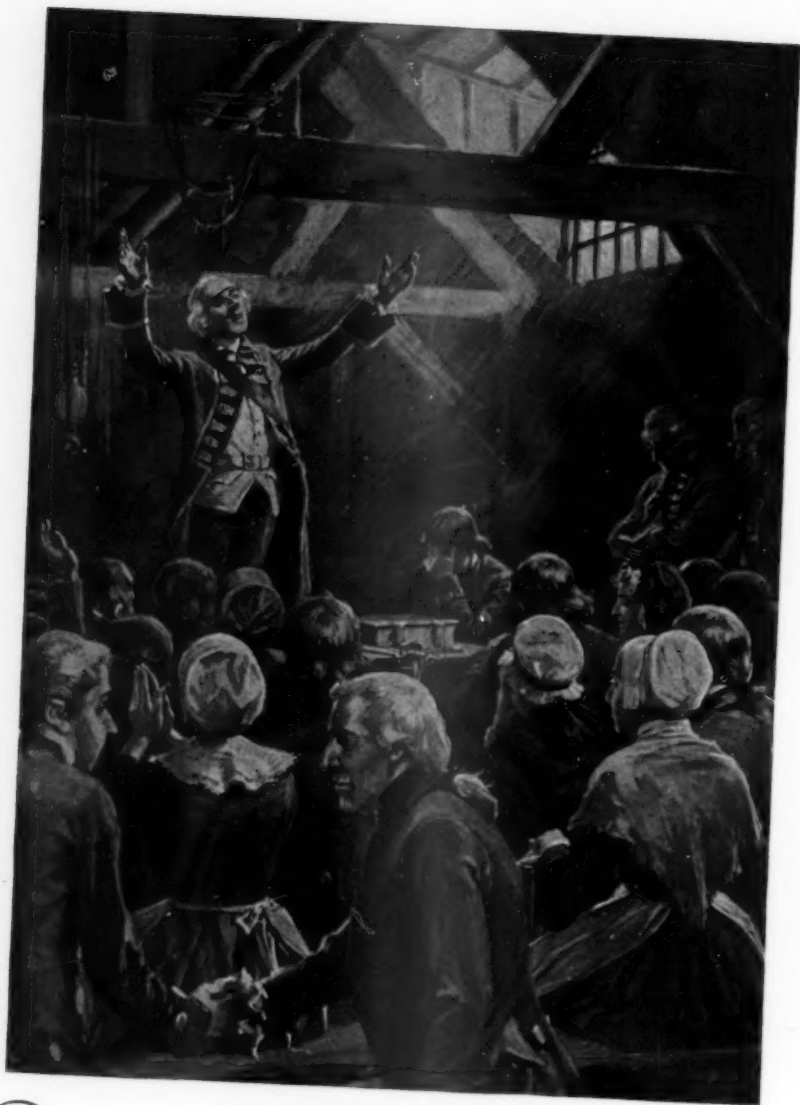
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CAPTAIN THOMAS WEBB
Preaching in the Old Rigging Loft



METHODIST REVIEW

JANUARY, 1928

THE FIRST FOUNDATION OF AMERICAN METHODISM

GEORGE C. CELL

Reading, Mass.

It is just two centuries since the rise of Methodism, first in England, then in the United States. The first foundations of British Wesleyanism were laid at Bristol and London in the year 1739. The twelve-year formative period of Wesley's religious life terminated 1739 with his acceptance of Luther's understanding of the gospel. Representatives of Methodist piety appeared first in the new world just before the American Revolution. Twenty-five years after the first Methodist societies were founded in England similar societies were formed in the American colonies, in New York and Maryland about 1766, in Lynn and Saxonville, Mass., 1788-1791.

Owing to the lack of documents, we are not so well informed about the first foundations in America as, thanks to the journals of Whitefield and the Wesleys, we are about the beginnings of British Wesleyanism. All our knowledge of beginnings in America is indirect and inferential. There is not a single primary source of information to which we can turn. There are no documents written by the founders themselves nor by their first disciples. Asbury was the organizer, not the founder, of American Methodism. Like the origins of the early Christian societies in Jerusalem, Asia Minor, Rome; like the beginnings of new and lasting social formations of every kind, the beginnings of American Methodism are so obscure as to be very largely matters of inference and conjecture. Even the beginnings of Methodism in England, where we have the invaluable journals of the founders, remain obscure. The exact date when the Foundry society, long considered the parent society of Methodism, was formed has never been determined.

There is a century old dispute between the two earliest Methodist foundations in America concerning priority. It arose already in Asbury's day. The controversy became acute enough to excite his personal inter-

est. He took notice of it in a pronouncement on the subject (see Asbury's Journal, May 1, 1801). The issue had been under discussion some time before this opinion was given. (See Report of Joint Commission on the Origin of American Methodism, 1916, p. 115.) Since that time the debate has not ceased and the issue remains unsettled. There is a quite similar priority issue in the New England area between Saxonville and Lynn, Mass. It is of more recent origin. It was raised in the New England Conference in 1914 and was referred to a committee of seven which made a first report in 1917, and a second in 1918. This committee was then discharged. In 1920 a committee of three, consisting of the writer, Doctor Rice and Reverend George B. Dean, was appointed. This committee reported its findings in 1921 (see Zion's Herald, May 11, 1921, The Beginnings of Methodism in New England). So far as I know the priority of the London Foundry Society over all other Methodist societies has never been challenged. But this is due not so much to the nature of the evidence as to the lack of historical criticism.

It is of course not a subject of major importance in either of these three cases. Methodism was what it was and is what it is, quite independent of priority questions. Nevertheless a critical discussion of these priority questions may serve the twofold purpose of resolving any reasonable doubt and of clarifying thought on the constitution of the Methodist society in the historic sense of the term. For the priority is fully as much a question of definition as it is a question of evidence. I shall consider in this article simply the beginnings of American Methodism, leaving the rival claims of Bristol and London, England, to be discussed in a later article.

First, a brief notice of the priority issue in New England Methodism is in order. The late James Mudge, for many years the highly honored and efficient secretary of the New England Conference, wrote on request a history of the Conference. It was published in 1910. In the chapter on "The Beginnings of Methodism in New England" he stated that "the first Methodist society of Massachusetts was formed in Lynn, February the twentieth, 1791, and consisted of eight persons. Since Doctor Mudge was a direct descendant of two of the founders or first members, namely, Enoch Mudge and his wife Lydia, he may be credited with a personal interest in the Lynn claims. His account of the Lynn foundation would be more valuable if he gave the sources of his information. But this he fails to do. He has simply copied the statement of Abel Stevens (History of Methodist Episcopal Church, ii, 470) that Jesse Lee "formed the first Methodist society of Massachusetts in Lynn." He is apparently in error when he says Stevens gives the names of its eight members (*Vide*

Stevens Memorials of Methodism, p. 114). Further, we look in vain for any references in Stevens' history to original or other sources. He probably relied on Jesse Lee's *Short History of the Methodists in the United States of America*, 1810.

The possession and right use of documents is the beginning of wisdom in historical method. There are no exceptions to the rule—"No documents, no history." Accordingly the beginnings of Lynn Methodism must be left in some uncertainty.

Taking the traditional (the Lee-Stevens-Mudge) account at its face value, we may compare it with the claim for Saxonville, located near Framingham, Mass. Mr. William Barry, Congregational minister, of Framingham, later librarian for the city of Chicago, and then historian for the State of Wisconsin, etc., wrote in 1847 a history of the town of Framingham, where he had been five years a pastor. He was helped by Mr. Field, then pastor of the Methodist church in Saxonville, in collecting the facts about the beginnings of Saxonville Methodism. There were also still living in 1847 six persons who were fifteen to twenty-six years of age at the time the Methodist society was formed. Other citizens of the town than the Methodists also remembered the circumstances of its formation. Barry says: "The Methodist Episcopal Church in Framingham was instituted in 1788 by the labors of Reverend Jonathan Hill, at which time it consisted of seven members (their names are given in the text). They first met for religious worship in the private house of Benjamin Stone (one of the founders). His widow survives and occupies the same house" (see *Zion's Herald*, May 11, 1921). Forty years later the Reverend Mr. Temple wrote a new history of Framingham, endorsing Barry's account and setting up a claim for the priority of Saxonville Methodism in Massachusetts. It was, however, not *reverend* but *lieutenant* Hill who started this society, if we may trust Barry's findings. The evidence seems to me to be quite as good as the evidence for the Lynn foundation. If then we fix attention exclusively on the first appearance of a group of people *cherishing and cultivating the Methodist type of piety*, it is reasonably certain that the Saxonville society is the first Methodist foundation in Massachusetts and probably also of New England. But is the type of piety cherished and cultivated the sole and sufficient mark of a Methodist society?

The priority issue between New York and Maryland Methodism presents a long, intricate and, on the chronological question, fruitless discussion. Bishop Asbury admonished Griffith, a member of the Baltimore Conference, that it was of little consequence which branch of American Methodism had the primacy and advised him that he might spend his time

much more profitably. The late Doctor Buckley, after collecting and weighing the evidence, pronounced it too vague and inconclusive and too evenly balanced to settle the question. It is indeed well for us to remember where evidence is insufficient, that it is the mark of an educated mind not to have an opinion. When we pass from the critical caution and judicial spirit of a Buckley to the language of the brief for the Strawbridge claim which the General Conference Commission has evidently adopted, we are almost startled at the bias and extravagance of its statements. Priority for Mr. Strawbridge is said to have been proven beyond reasonable doubt, "demonstrated, established," etc.

The printed report of the Joint Commission on the Origin of American Methodism purports to be the judicial statement of the findings of research. But in reality the report in respect to language, spirit, its *ex parte* valuation of evidence pro and con, its disregard and transgression of the simplest rules of historical reasoning, its hopeless confusion of secondary, tertiary and quaternary stages of evidence, etc., rarely rises to the dignity and force of historical statement. The report betrays the fact that it is little else than a very partisan brief. Its language shuffles back and forth between the editorial or collective "we must accept" or "we may dismiss," etc., and the singular "I was personally acquainted" and "I was his pastor," etc. "The synopsis of the evidence" ill conceals the pronounced bias of the briefs excerpted in the report. Much of the argument used to discredit testimony in favor of Embury and to magnify that in favor of Strawbridge impresses the historian as special pleading. The test proposed for a knowledge of Embury's work in New York is the ability to fix "the day or the month" of their occurrence. Such a test is nowhere suggested or recognized as valid for Strawbridge evidence. Again, it is not quite true as the report assumes that the burden of proof falls equally divided on the respective claims. For whenever a critical revision of the traditional view is undertaken the burden of proof is regularly on the negative.

Again, writers supporting the priority of Embury are severely censored for their failure or neglect to give the sources of their information, but this demand is conveniently forgotten in dealing with Strawbridge testimony. Strong statements for Embury's priority are censored as purely dogmatical, because unproven, but statements on the other side are accepted at face value, while David Evans, the pillar of the Strawbridge case, who always says "about the year 1764" or gives time in round numbers—"upward of forty years"—is considered too cautious in stating precise dates. In view of his presumably certain knowledge of the facts, he was gratuitously cautious in his statements. The report assumes that

he knew more and better than he said. Now Buckley considered the Evans phraseology, "about five miles," "about the year," etc., too vague to settle the question of priority. He believed the vague language was due to a want of precise, that is, exact information. The Joint Committee Report however considers this phraseology merely *undue* caution—merely the "habit of the mind," not at all lacking in certain knowledge of the facts or in precise information about distances and dates (pp. 71-75). Now in this futile attempt to extract precise knowledge from vague language, the wish, not the evidence, is transparently the father of the certainty. Again, this testimony is characterized as "documentary." This too sounds well. But by parity of reasoning Jerome's testimony that Peter was for twenty-five years bishop of Rome would also be "documentary" testimony.

What now are the facts about the Evans testimony. For this testimony is the pillar of the whole case for the priority of Strawbridge. Samuel Evans certified (1856) that a certain biographical statement about his grandfather, John Evans (1734-1827), which was written on a scrap of paper, the fly leaf of the Bible or record book, and *undated*, was written by his father, David Evans (1762-1833). Note now in the first place that the information conveyed by this scrap of paper was hearsay. It was what David Evans had heard John Evans say. And note further that what John Evans said was in fact but his own *recollections* of events out of a distant past. This information, carried thus for many years in the memory, was then passed on to his son as the recollection of an old man, from which time perspective had long faded. The son in turn carried this information in his memory a term of years and then first committed it to writing. No wonder then that he, David Evans, in doing so, could only say "about the year 1764," and contented himself with very vague phraseology about not only dates, but about even places and distances. For it is a well-known psychological law that the memory of time fades out long before the memory of place.

The bias of the Joint Commission report is apparent also in its studied effort to discredit all those who sustain the priority of Embury. The writings of Jesse Lee, Nathan Bangs, George Bourne, John Atkinson, Freeborn Garrettson, J. B. Wakeley, etc., all are cross-questioned and all are thrown out as unreliable, as dogmatical, and the sweeping conclusion drawn that they have no value as evidence.

I give a specimen of the arguments used to discredit these writers. Jesse Lee's history excited the displeasure of some of his colleagues and, in spite of his outstanding leadership, there was strong objection to its publication under Methodist patronage. Now the Joint Report credits

this objection against Lee's history to the historical and scholarly spirit of Lee's colleagues whose standards of historical writing were presumably so much higher than Lee's as to make his work objectionable.

The authors of the Joint Committee report appear to me in their view of the matter to lack a sense of humor. How many of Lee's colleagues had any education at all, to say nothing of high-school or collegiate and university training. The real objection to Lee's history is revealed by Asbury. "Lee has not always presented me under the most favorable aspect." (Asbury's Journal, Vol. III, p. 291.) If this happened to Asbury how much more to Asbury's subordinates. The dislike for Lee's history was due not to scholarly interests or historical tastes but simply to ecclesiastical politics and human nature. Inasmuch as the evidence for both claims is taken exclusively from secondary or tertiary sources, Lee's history, since he as an author claims to have consulted "all the available authorities," is still a valuable source. Naturally it must be used with critical caution. But it may be used.

Another specimen of the means used to discredit writers who favor the traditional view is the selection of some error that is trivial and the treatment of this trifling error as if vital. Some writers, E. G. Bourne, Garrettson, Atkinson, were not well informed about the locality of certain events. Bourne located the Strawbridge Log Meeting House on Pipe Creek instead of Sam's Creek, and Atkinson located Anne Arundel in western instead of southern Maryland. The report injudiciously puts all the statements of these writers "on a par" with such errors about locality and pronounces their writings unreliable. The trained and experienced historical investigator will regard argument like this as petty and unimportant. Any secondary source must of course be used with critical caution; but the errors cited do not, as the report contends, cancel the general trustworthiness of the writers named. These same writers may also be discounted, but certainly not dismissed altogether, for their failure to cite the sources of their information. The Joint Committee Report in another connection (page 67) very appropriately says of a certain important piece of evidence in support of Strawbridge that "it is reasonable to suppose the biographer had authority for the positive statements he makes concerning the 'Methodists in America in 1865.'" This supposition is indeed a reasonable one. But why limit this wholesome attitude toward sources to the secondary sources of the Maryland tradition; why not treat the secondary traditions of New York in the same way, by the same rules and in the same spirit? That would not be in the narrow way of party but in the liberal way of true history. The fact must be pushed into the foreground that neither priority claim is supported by a single

primary written source. All the evidence is taken from secondary or tertiary sources and these are derived from intangible and ultimately unverifiable oral traditions.

Another of the discolorations of bias which is very obtrusive in the Joint Committee Report is the way and manner the earliest Conferences of American Methodism are characterized. These Conferences are named or stigmatized by the report as "British (!) Wesleyan Conferences" and the pastoral responsibility of Mr. Wesley over the Methodist societies in America—a responsibility which he accepted only in response to urgent solicitation from the American Methodists—is ineptly spoken of in the Joint Committee Report as "British Wesleyan dictation." These early Conferences stipulated as a condition of membership therein that each member must accept the Methodist plan and accept the right hand of fellowship from Mr. Wesley and his coworkers and helpers. The Conferences insisted on this as both a constitutional principle and a qualification for membership. But the Joint Committee Report brands this attitude of the Conference as dictatorial, autocratic, as an attempt to compel the Methodism of America to become an adjunct of the British Wesleyan societies, to coerce them into subordination and to absorb them. This almost venomous characterization or rather caricature of Mr. Wesley's pastoral relation to early American Methodism is inaccurate, inept, and, to all right feeling, offensive. Moreover we may justly appreciate the deep, earnest piety, the resourcefulness and independence of Strawbridge. We may rightly admire the fierce spirit of liberty in revolutionary America which, first felt in politics, passed naturally over into church affairs. Everybody rejoices in the spirit of '76. But that is really irrelevant. For where had "Methodism in America" at any time before the Revolution refused to accept the Methodist plan, or to enter the connection, or to accept Mr. Wesley's glorious leadership? The great majority of the Methodists in America did not wait for any so-called "British Wesleyan domination and dictation." From New York to Philadelphia and Baltimore, Wesley's sustaining inspiration, leadership, and control were eagerly sought after and accepted. Strawbridge had many sterling and admirable qualities. But to credit him with a vision of Methodism in terms of America is chimerical. His was a provincial, backwoods consciousness. He thought of Methodism in terms of Sam's Creek. In addition to a certain social antagonism between the backwoodsman and the broader outlook of the tidewater towns, the relation of Strawbridge and Asbury may have been further qualified by the natural antipathy of a rebellious Irishman for a domineering Englishman. In any case there is no excuse for confounding the issue between Asbury and Strawbridge with

the issue of American independence. Asbury refused to accept the responsibilities of a superintendency among American Methodists at Mr. Wesley's hands, but required a vote from his colleagues in the Conference. Thus he proved himself a good republican, which Wesley said he never was and never intended to be. But Asbury knew very well there was no such thing as Methodism anywhere without the Methodist plan and without the fellowship of John Wesley and his helpers. That was soul and body to the movement. Here lie the fundamental differences between Asbury and Strawbridge. The latter was a pietist. There were hundreds and thousands of pietists like him who never entered the Methodist connection. But Pietism without the Methodist plan is not Methodism in the historic sense.

The facts about the beginnings of American Methodism considered simply as a group of people cherishing and cultivating the specific piety known as "experimental religion," "heart-warming saving faith" and the like can readily be told. Embury, a local preacher, converted in the year 1752, class leader and local preacher, came with other Palatine Protestants in the year 1760 from Limerick, Ireland, to the city of New York. Perhaps other Methodists had preceded him to America, but the fact and their names are not matters of record. Embury's later course of procedure proves that he knew what Methodism was, knew its fundamental principles, knew it as the union of experimental religion with a definite plan—bands, classes, societies, and presumably Conferences. What happened, what he accomplished, between 1760 and 1766 is not a matter of record. Was his life in those years a total religious blank? Perhaps it was, but it is hard to think so.

There is an excellent tradition accepted by early Methodist writers that, acting under the religious appeal of Barbara Heck, also a Palatine Protestant coming to America via Ireland, Embury formed in 1766 a Methodist class in New York and accepted the responsibility of preaching. About a year later Captain Thomas Webb joined the group. He came with high distinction already among Methodists, having received authority directly from John Wesley to preach. He had proved his soldierly quality in the siege of Louisburg, 1759, and still more on the Plains of Abraham where England won the Empire of the New World, and made possible the birth of a transatlantic democracy. Webb, amid scenes of fearful carnage in the battle of Quebec, escaped with his life. But of more repute are his conversion, call to preach, his knowledge of the Greek Testament and John Wesley's golden opinion of him. The deed, under which the New York society acquired property, recognized in 1770 the appointing power of John Wesley over its pulpit. This is important.

Methodist piety and the Methodist plan, including the superintendency of Mr. Wesley, went hand in hand in the New York foundation.

The beginnings of Methodism in Maryland, considered as a group of people cherishing experimental religion, but not having the full Methodist plan, bears some resemblances to and presents also differences from the New York foundation. Robert Strawbridge came from Ireland, too, the bearer being however of Celtic not of Germanic stock. He too had distinction among the Methodists in the old country. The books which record his arrival at some unknown American port, if the event ever was a matter of record, are lost. Wesley had visited the native places alike of Embury, of Webb, and also of Strawbridge. But we know more of the former connections than of the latter. On his arrival in America, Strawbridge did not settle in one of the tidewater towns, but went into the backwoods of Maryland. The events of his life are therefore enveloped in much uncertainty, not as to their occurrence, but as to the exact or approximate time. But while we cannot fix a single date by means of documents, there is also an excellent tradition that enables us to approximate the date of his first preaching activities. Our best help seems to be a letter which Skillington, a specialist in Methodist antiquities in Ireland, wrote to the Methodist historian, Abel Stevens. Strawbridge migrated "not earlier than 1764 or later than 1765." We are not told how Skillington got his information. But it agrees with a tradition in the Evans family that John Evans was converted under Strawbridge "about the year 1764." As we travel now down the years away from the Strawbridge events and as the tradition about him comes under the influence of the priority controversy, there is a noticeable tendency to push back the date of his first activities in Maryland. In other words the earliest dates for his arrival in America are found in the latest, not the earliest, stages of the developing tradition. In the secondary and tertiary stages of the tradition, there is reasonably secure evidence for the year 1764. But a century after the event there is said to be "sufficient and indisputable testimony that Strawbridge certainly began preaching in 1762." Yielding to this obvious bias, the Joint Committee Report ventures on page 92 to entertain a date even as early or earlier than 1760. It has been noted that Bishop Asbury's inquiries among Maryland Methodists were not made until some time after the controversy broke out. In 1830, Bourne, a Baltimore editor, wrote that the question of priority had been long under consideration and gave his opinion "after the most accurate research" in favor of New York. The tradition about Strawbridge as it grew up among Methodist rural folk is a fairly good one as a tradition goes. But it is only a tradition. And since not a single eyewitness or participant

in the events committed anything to writing but first trusted all to their memory, then passed it on orally to posterity, and since their descendants in turn also carried the hearsay in memory for some time and then only after the controversy had arisen, began to make written statements supporting Strawbridge, it must in all candor be admitted that the final statement made in the Joint Committee Report runs wild of our actual knowledge. The astonishing claim is made that "It has been proved, demonstrated and established beyond a reasonable doubt, etc." The careful historian, even where his written sources are adequate, never claims demonstration for his conclusions. He restrains himself to the language of probability. How much more so where his conclusions hang by slender threads of evidence that are finally reduced to the fading contents of an old man's memory.

When the two traditions are fairly studied as traditions, unattested by primary documents of any sort, I think it is safe to say that Strawbridge probably began his evangelistic activities among the Maryland backwoodsmen somewhat earlier than Embury formed his class in New York. The evidence, however, that a class had been formed earlier in Maryland is not so good. We are told that the red man passed through that region in 1755 and either exterminated or expelled the white man. In Frederick County twelve persons who gathered in Mr. Williams' house were slain, and of fifteen neighbors who tried to make their escape twelve more were slain. Three out of twenty-seven survived. Strawbridge, who knew the terror of this savage invasion as a tale and not an experience, may have plunged with his young wife in the early sixties again into the lonely forests. But we may be certain several years elapsed before the white man ventured to take wife and children out again into these wilds and to expose them to the tomahawk of the savage. How many years elapsed before Strawbridge had neighbors enough to form a class is a real question. The language of the *Story of Methodism* (page 148) implies that Strawbridge settled in the midst of many neighbors instead of in a vast and solitary wilderness. But this is the language of vivid imagination in story-telling.

But, having recognized that the group of persons under Strawbridge in Maryland cherishing Methodist piety probably preceded a similar group under Embury and Webb in New York, we are not at the end of the question of priority. There yet remains the vital part of it. Methodism is not simply a type of piety. In that sense it is, as all modern church historians recognize, a part of the great eighteenth-century pietistic awakening or revival which leavened more or less the whole lump of Protestant Christianity. The modern missionary movement, as Warneck points out,

is a gift of this pietistic awakening to the modern Christian Church. This dynamic, tremendously important, is shared by Methodism with many other branches of Protestantism. But the emphasis on conversion, religious experience, assurance, holiness, has never been a peculiarity of Methodism. The peculiarity of Methodism as a system of faith and morals lay in the union of Luther's religious understanding of the gospel, above all his emphasis on saving faith as religious experience, with Calvin's unsurpassed religious evaluation of rational activity in the world. Moravian mysticism and Puritan pragmatism are welded together in Wesleyan Methodism (see METHODIST REVIEW, 1924, three articles, *The Decay of Religion*). It is commonly supposed that the tie between Methodism and Central European Protestantism is its primary and principal mark. But Wesley, with reiterated emphasis, asserted that the first mark of Methodism was in its discipline, its religious valuation of activity in the world. Fundamentally then Wesley was a Puritan of the Puritans. "The social open active Christians are in the truest and fullest sense Christians." Meanwhile this unique synthesis of experimental religion with Puritan Pragmatism came under the organizing genius of a man whom Macaulay rated the equal of Richelieu, and Lecky put before Luther as a wielder of wide constructive influence in the sphere of practical religion.

Under John Wesley's superintendency the Methodist plan—the Discipline with all its parts fitly framed together—was evolved. Pietism then is not enough to constitute or define a Methodist society. It must be joined with the Methodist plan and the fellowship of John Wesley. Therefore even if the priority of Robert Strawbridge and the pietistic circle which was formed around him in the backwoods of Maryland were established—as a matter of fact it has not been established—it would still be true that the New York foundation has a much better claim to historical primacy. For the New York Methodists united in the very beginnings of the society the two essentials of a Methodist society. It was, like the Maryland Pietists, a company of people having the form and seeking the power of godliness. But it was more, and this is the crucial element of the question. They not only accepted the Protestant doctrine of salvation by faith; they not only made the Protestant emphasis on Christian assurance coupled with an energetic striving after Christian perfection the first principle of their whole religious outlook on life and the world. They had one other characteristic equally important for our question. They accepted and put into force the Methodist Discipline. They, like all pietistic circles that were merged into the great Wesleyan movement, entered the connection. They lived and moved and had their being

religiously in the consciousness of fellowship with the man whose heart had been strangely warmed by what he learned from Martin Luther. They rejoiced in John Wesley's leadership and superintendency. They accepted as a priceless boon Wesley's pastoral responsibility over their religious life and with it the Methodist plan in its entirety.

Now the Strawbridge circle of Pietists, while sharing Wesley's views on religious experience, at the same time deliberately refused to accept Wesley's pastoral leadership and superintendency; positively refused to organize under the Discipline and keep step with Wesley's helpers, stoutly refused to enter the Conferences of these helpers and to abide by their decisions. On this account the Maryland foundation cannot in its first stage be considered a Methodist society. There was of course nothing reprehensible in the refusal of Strawbridge and his simple folk out on Sam's Creek to be guided or governed by the common councils of Mr. Wesley's helpers in America. But the fact differentiates them essentially from the New York foundation. The Report of the Joint Commission has recognized the importance of this difference between the two foundations, but it conceals the true significance of the fact by tracing it solely to anti-British feeling. Strawbridge was opposed temperamentally and by force of circumstances not so much to a "British Wesleyan superintendency," but rather to any and every kind of superintendency. He was prepared to act on the most important matters either on his own authority or on that of the local society. The idea of a church on which his practice is based, whether consciously or unconsciously I cannot say, was that of Congregationalism, not that of Methodism.

Naturally we have no argument here with any system of church organization and procedure. It is not intended to make any pronouncement on either the historical importance or present worth of any type of church organization. Undoubtedly the local congregation is an entirely sufficient source of authority for every action a church may take. But that is not and never has been the Methodist system. Authority in the Methodist system has always been resident, not in the local church or congregation, but in the Conference, whether the two single Conferences which at first comprehended British and American Wesleyanism, respectively, or the three Conference units, the general, annual and quarterly, which, analogous to the three elementary units of our American political system, have during the expansion of American Methodism been gradually evolved. Clergy and laymen exercise authority in the Methodist system, never in virtue of the fact that a clergyman represents an order superior to or distinct from a layman or the fact that a layman is a member of a church having power equal to any other member thereof. They alike

and in all cases exercise authority as members of a Conference or its duly delegated agents. All our property has been acquired and held under this system. And what is true of property is true generally. Whatever power, legal or any other kind, the church may have is under the Methodist plan invariably exercised either by the Conference or by its agents. This is just as true of the preacher and the religious offices of the church as it is of the trustees and the property holdings of the church. The Conference, not the congregation, is the alpha and the omega of the system. It alone can invest one or more individuals with authority of any kind. It alone can divest them of that authority.

The point is so important to any understanding of the constitution of the Methodist system and so pertinent to the subject of this essay that it may well be illustrated by a very famous piece of litigation. The Bromfield Street Church litigation is one of the most noted cases in Methodist history. A small parcel of land, located in the heart of Boston, was for many years the site of a Methodist meeting-house. In due time this downtown property went the way of many other churches. Its ecclesiastical usefulness declined close to the vanishing point, while its economic value was enormously enhanced. The property was finally sold for a large sum, I believe it was \$400,000. In the course of these transactions the question of the control and administration of the proceeds became an issue. The issue soon found its way to the civil courts. The trustees claimed that, by the terms of the deed under which the property was acquired and the use of it administered, full legal control had been permanently vested in the board of trustees. Four decisions were handed down successively by the courts. The unmistakable tendency of the first, second and third decisions was to alienate the property from the control of the Conference and to sanction the administrative control of it by a local self-perpetuating board of trustees. The adjudication of it up to this point had quite naturally been very considerably influenced by ideas of Congregationalist procedure with which the authorities were much more familiar than they were with the Methodist system. At this point in the history of the case the duty was assigned to the writer of presenting to the master in the hearings on the case information gathered from the history of Methodism fixing the meaning of the crucial terms of the deed—"the use of the members of the Methodist Episcopal Church in the United States." In the fourth and final decision, rendered by Chief Justice Rugg on the basis of the findings of the master, the tendency of prior decisions to alienate the property was reversed and it was restored to the full control of the Conference. The decisive element in the fourth stage of the case was the differentiation of the Congregationalist and the Methodist systems

of acquiring and holding property. "Major premise for understanding the deed under the terms of which not only the Bromfield Street Church, but the property of all other Methodist churches has been acquired, held and the use of it administered is the fact that Methodism is not a loose confederation of independent local churches, but a connection in the fullest sense of the term. Under this system all power, legal and otherwise, is resident not in the local church, but in the Conference in its several gradations. Laymen may, to be sure, hold and exercise the power of property, but never as laymen, nor as members of the church nor as representatives of the church locally or at large. They have power of property solely as members of a Conference or as its duly constituted agents to which, moreover, they never cease to be amenable."

The decision of the highest court in this important litigation recognized that Methodism in its plan of acquiring, holding and administering property as well as in its performance of the offices of religion is a definite type of church organization and procedure. The conclusion of the whole matter so far as the main question of this essay is concerned is very simple and no less clear. In the light of the principles which stand out distinctly from the history of Methodism and in the light of our actual knowledge of the beginnings of American Methodism we are bound to say that the historical statement in the Discipline is entirely sound. "In the year 1766 Philip Embury, a Wesleyan local preacher from Ireland, began to preach in New York City and formed a society, now the John Street Church. Another local preacher, Thomas Webb, Captain in the British army, soon joined him and also preached in the city of New York and its vicinity. About the same time Robert Strawbridge from Ireland settled in Frederick County, Maryland, preaching there and forming societies." This historical statement directs attention primarily to the New York foundation as the first Methodist society in America, and in addition to the secondary position of the Maryland foundation, leaves the question of chronology undecided. In any event the New York foundation was the first Methodist society in America in the true historic meaning of that term, and no subsequent discovery of documents would be able to alter that fact.

DISRUPTIVE AND CONSTRUCTIVE FORCES

EDGAR BLAKE

Paris, France

THE last one hundred years are remarkable for the scientific and economic progress that has annihilated time and space and brought the ends of the earth together in a mutual interdependence and unity. A century ago there were no telephones, telegrams, cables, radios or wireless; the world was without any adequate means of quick and intimate communication. There were no railroads, steamships or aeroplanes; rapid travel and transportation were impossible. The continents, separated by the seas, existed in a sort of solemn isolation from each other. Large sections of the globe were unexplored. The races had few contacts with one another. Multitudes of people existed whose existence was unknown. The nations were separated by mutual suspicion and fear. War was the principal profession of men and armed conflict was the chronic state of society.

All this is now changed; telegraphs, telephones and cables bind communities and continents into a common network of communication. Radio and wireless send their messages to the remotest bounds of mankind. One can read the daily happenings of the world as he sips his morning coffee. When the dirigible Norge sailed over the North Pole the news was printed the same morning in the New York papers. It was five months before Commander Peary's success was known to the outside world. The American press printed, on Tuesday morning, an eye-witness account of the Shanghai riots which occurred on Tuesday afternoon. The cable and radio beat the sun by a whole day. One can tune in on the air after his evening meal and satisfy his tastes with music, lectures, sermons, circuses or prize fights according to his mood and desire. A few months ago, Mr. Hoover, speaking from Washington, was visibly present to his friends in New York, who both saw and heard him as he spoke. According to a distinguished English scientist "We are working toward a condition when any two persons on earth will be able to be completely present to one another in not more than one twenty-sixth of a second."

Railroads are everywhere, binding cities and towns and States into an economic and social union that no one conceived as possible a century ago. Steamships sail the seven seas carrying the commerce of the continents to and fro. The trade routes of the world have become a network

of highways lacing and interlacing the ends of the earth together. Aero-planes fill the heavens with their wh-r-r-r and roar, annihilating time and space in their rapid flight. Thanks to Lindbergh Paris is as near to New York to-day as Chicago was six months ago. There are no longer any unknown continents; the whole world has been made accessible to the whole world. Isolation is a thing of the past. All the nations, races and continents are now bound together in a common solidarity.

The day of independence is done. Nations are no longer sufficient unto themselves. Even America has ceased to be self-contained. There was a time when our country produced all it consumed and consumed all it produced. We were free. But that day is no more. We are now dependent upon others for our prosperity and happiness. The United States consumes fifty per cent of the world's output of tin, but not an ounce of tin is mined in America. We are the world's largest producers of steel, but manganese that makes the finer grades of steel possible comes from Russia, India and Brazil. The manufacture of automobiles has become one of our four largest industries. Rubber is absolutely essential to its success. Without it our automobile industry would collapse. It would not have so much as a flat tire to run on. Yet we do not produce an ounce of rubber in the United States. We must look to other peoples for what we need.

We no longer consume what we produce. A foreign market is necessary for at least fifteen per cent of our national output. Our exports amount to nearly five billion dollars a year. If this surplus could not be sold abroad, home markets would be glutted, factories would be forced to curtail their output, wages would be reduced, the power to purchase would be decreased, hard times would follow, and if long continued economic disaster would ensue.

The same is true of Great Britain, Germany, France, Italy, and the other great nations of the world. Some idea of the economic interdependence of the nations may be seen from the volume of the world's foreign trade which amounted to nearly forty billion dollars last year. Such facts should shatter the shallow complacency that nations and races can live unto themselves without thought or concern for each other. Commerce has forced the world into an economic solidarity that our fathers never conceived of. Humanity has become one in its common interests and needs. In a remarkable degree science and trade have become the allies of religion. The very thing the church of Christ has been praying and working for is being fulfilled before our eyes. Humanity is being wrought into a universal brotherhood.

After a century of movement toward world unity certain counter

movements now threaten to destroy the unity that has been wrought and to undo the good that has been done. The world is in danger of being split into warring factions again.

NATIONALISM

The doctrine of self-determination—the right of any people to choose their own form of government and to live their own life in their own way—has resulted in a surprisingly intolerant nationalism. This is one of the most striking of the post-war phenomena. It is everywhere, not alone among the nations newly born where we might expect to find it, but among the nations long established. One hundred percenters and super-patriots who put their national shibboleths above and beyond everything else are to the fore. "My country right or wrong," is the slogan of the hour. Multitudes in every country refuse to recognize anything as worth while beyond their own frontiers. They cherish a cynical contempt for everything which is foreign. They regard themselves as the chosen of the gods.

This is not altogether a European disease. America is afflicted with it. The Nation's Business recently published an article that reflects a certain brand of American egoism. The following are characteristic excerpts: "The one hundred per cent American is different from any other animal on the face of the earth." "He has no real interest in foreign art." "He is bored in Europe and aches to get back to his own shores." "He yawns at performances of Ibsen." "The hundred per cent American is saturated with the idea of prosperity." "With a full belly and a warm hut man no longer needs to be drugged with socialism and personal salvation, and the art and literature produced under the patronage of kings and potentates." "No place is reserved in the United States for European eighteenth-century ideas. We do not understand them. We have no beggars, no meek and lowly, no cow-like women, no starved children." "The United States builds fifty-four story buildings, breeds the world's champion heavyweights. Eats flapjacks with maple syrup. Busts straw hats at baseball games. Owns more automobiles than all the rest of the world." "We are rich, fat, arrogant, superior."

One would pay little attention to such silly vaporings if it were not for the fact that The Nation's Business is the official organ of the United States Chamber of Commerce, and this article was given the chief place in its columns and received special editorial commendation.

Ultra-nationalism is retarding the economic recovery of the world. Frontiers have become barriers to commerce and industry. In spite of the fact that every nation's prosperity depends upon its ability to secure raw

materials for its factories and foreign markets for its products customs regulations are raised at every frontier to prevent the free movement of trade. Citizens are obliged to secure the consent of their governments to go beyond their own borders and likewise permission from other governments to enter within their domain. Passports and visas restrict freedom of movement and irritate and madden those who must use them.

Imagine our forty-eight States as so many separate and independent nations, each having its own customs regulations and immigration requirements. Conceive the resulting confusion to trade and travel and one may realize something of what super-nationalism is doing to retard the economic recovery of Europe and the rest of the world. The cynic who said: "Behold with how little wisdom the world is governed," was not far astray in his conclusion.

Nationalism is imposing financial burdens upon the people impossible to bear. Excessive budgets and resulting taxation are filching the earnings of rich and poor beyond their capacity to pay. Every nation, great and small, feels that it must maintain a military force commensurate with its dignity and security. In Europe three million men are kept constantly under arms and two billion dollars are spent annually by a bankrupt continent to satisfy national vanities. Statesmen are so blinded by their traditional follies they cannot see that standing armies do not make for peace and security, but breed suspicion and fear, and in the long run are provocative of war. Man is the only animal that does not profit by his experience. Others are taught by suffering, man alone is unable to learn. He sacrifices, suffers and dies in war and when the strife is over continues in the same old ways that led to conflicts in the past and will lead to conflicts in the future. He is the least rational of created beings. Where his prejudices are involved he is impervious to reason. If the present ultra-nationalistic spirit is not checked the world will be plunged into war again before another generation is born.

RACIAL UNREST

Racial unrest is also a striking aftermath of the war. China is an impressive example of the new consciousness that has come to the various races of the world. Black, brown and yellow alike are all in the throes of a new awakening. Everywhere there is a demand for racial justice. There is a rising tide of resentment and rebellion against the domination of the white man that is ominous for the future.

This resentment is not without its justification. Two thirds of the world's population and nearly nine tenths of the earth's surface are under the domination of the white race. Only nine nations are free from

white control—Liberia, Abyssinia, Arabia, Turkey, Persia, Afghanistan, Siam, Japan and China—and only one of all these nine, Japan, is wholly free.

The story of white expansion is one of the most sordid chapters in human history. It is a story of robbery and exploitation of the weak. The yellow man, the brown man, the black man have had no rights that the white man felt bound to respect. Nations and races have been pillaged and plundered, beaten and brow-beaten because they were too weak to successfully resist the aggression of the strong. The defenseless have been robbed of their possessions to enrich the white man. Power has ruled and force has been the only law.

One may ask has not the white man established order, given safety to person and property and provided peace? Has he not built roads, created trade and developed the resources of the lands he has ruled? Yes, and always for the enrichment of himself.

India has had peace and order, good roads and honest government, but India has not had schools nor sanitation, nor harvests sufficient for her people's needs. After a century and a half of white control, nine tenths of India's population is still illiterate. "The average per capita income is less than five cents a day. Forty million people have never known a full stomach and will never know it from birth to death." Hunger and disease stalk abroad with an appalling disaster like that of olden times.

The death rate among the children of India is nearly three times that of Great Britain and nearly four times that of Scandinavia. Ten million people have died of bubonic plague in the last twenty years. Nearly thirteen million perished of influenza in 1918 and 1919; the entire gain in population of the previous seven years was wiped out in two. Is it surprising that the Hindu should have become cynical when he faces such appalling facts, and remembers that the foreign trade of the country has increased 700 per cent in the last forty years, and that the profits of this trade have very largely gone into the pockets of his masters? Or that he should become resentful when he is asked to contribute \$300,000,000 a year out of his poverty to maintain a military establishment to keep him in subjection?

We are living in a fool's paradise if we cannot see the signs of gathering storms. "Sit tight"—"Hold on"—"Maintain the status quo"—are the slogans of blind men in times like these. The man who sits tight will be capsized. He who simply holds on will soon have nothing to hold on to. The status quo cannot be maintained when everything is in a state of flux and moving swiftly no man knows whither. It is to the

future, not to the past, that we must look. It is vision we need if we are to find our way through the present racial unrest to peace and good will.

CLASS CONSCIOUSNESS

There is a marked increase of social unrest in the world. Class consciousness is rapidly separating society into two mutually antagonistic groups. The sense of social wrong is finding an increasing place in the thinking of the hitherto silent masses. Class spirit, class interest, class rights, class power, are coming to the fore in the minds of men. It has already shattered Russia and is making its way in other lands. How far it will go, how destructive it will become, no man can prophesy. But it is here and it is a force to be reckoned with.

In its possibilities for evil, class strife is more potent than either of the other divisive forces. Nationalism may array one nation against another and lead to the overthrow of one by the other. Race antagonism may lead to strife between the races and result in the temporary domination of one by the other. But class strife cuts a cleavage through society the world around. Class struggle may mean the overthrow of one social group by the other and the possible destruction of society itself.

No one will deny that there is an abundance of material for social explosion. Men are not born equal either in privilege or capacity. A few are born in luxury, many are born to toil and want. Some possess through no merit of their own, others suffer through no fault that is theirs. There are those who toil not, neither do they spin, yet they surpass the luxury of Solomon. There are others who toil continually, yet hardly, if ever, know what comfort means. Such inequalities breed a spirit of protest and revolt. Men are dissatisfied with a social order that confers special privileges upon the few and lays special burdens upon the many. It is not surprising that revolution overtook Russia. A nation where one tenth of the people lived in idleness and luxury off the toil and earnings of the other nine tenths could not continue permanently under such social inequalities and disabilities.

Men are not equal in their natural endowments. Three fourths of mankind are only children in mental capacity. Their intellectual ability is that of children not above fourteen years of age. Less than fifteen per cent of the men and women who are born into the world are born with superior powers. This small minority are the chosen of the gods. Often they do not hesitate to use their gifts for their own enrichment without thought or care for their weaker fellows.

One cannot look at certain countries where the favored few possess fabulous fortunes and the multitudes suffer from a poverty that is inde-

scribable, without feeling there is something radically wrong in a social order that permits such inequalities. One cannot think of America, where less than two per cent of the people control more than sixty per cent of the wealth, without a deepening conviction that there is something fundamentally unjust in a system that allows a small minority to possess everything while the majority must struggle for existence. One cannot look upon the glaring inequalities of life without discerning an abundance of material for a social upheaval.

There was a time when Frederick the Great could say, "I regard men as a horde of serfs in the park of a grand lord who have no other function than to multiply and fill the enclosure." But that time is past and gone. The masses of men are no longer willing to labor solely for the pleasure and profit of a privileged few. They are demanding what they conceive to be their own rights. There is a sullen protest surging up from beneath against the present order. It may be unwise, it may be unjust, it may be unreasonable, but that does not make it any the less a thing to be feared. Power is never so dangerous and so destructive as when it is uncontrolled by reason.

Safety does not lie in clamping down the lid. Nothing is gained by concealing conditions. Safety lies in facing them and in seeking readjustments that are fair and just. New spiritual values and new moral attitudes must be created. Superior endowment is a sacred gift. Superior capacity is a social trust. The strong must bear the burdens of the weak and not walk to please themselves.

One cannot survey these divisive forces that threaten the unity of society without sensing a genuine need of some movement that can conserve what is wise and just in them, and at the same time can create effective ideals of peace and good will and a sense of brotherhood among men.

THE LABOR MOVEMENT

The organized labor movement is probably contributing as much to the creation of a spirit of international and interracial good will as any movement at work in the world at the present time. It is doing more than many of the churches to create a sense of universal brotherhood. Certain churches by reason of their nationalistic character and their semi-political relations to the state are often a hindrance rather than a help to universal peace. Churches whose vision is restricted to national frontiers have little if any contribution to make to the on-coming kingdom of God whose ideal is one fold and one family for all the nations and peoples of the earth.

But the labor movement has a fatal defect. It is essentially a class movement. It accentuates and intensifies the social struggle. As now organized and directed it cannot bind the world into a common brotherhood in which and through which social strife shall cease.

THE ROMAN CATHOLIC CHURCH

The Roman Catholic Church is in a position to render a greater service to universal unity than almost any other organization or institution. It is international; it is interracial; it is interclass; it is world-wide in its ramifications and resources. No matter to what country or continent one may go, he will find the Roman Catholic priest and the Roman Catholic Church carrying on their ministry without regard to nationality or race or class. It is to the credit of Roman Catholicism that it takes literally the command of Christ to make disciples of all nations. It is a truly world-movement with a unified family of God as its goal. By virtue of its universality it is in a position to contribute effectively to the realization of the unity and solidarity of mankind. No institution or organization is in a position to render a greater service to the world than the Roman Catholic Church.

But Roman Catholicism has two defects, which seriously militate against its success as a healer of the nations. First, it is an autocracy. It is founded upon the doctrine of the divine right of one man to rule over the minds and consciences of his fellows. The head of the Catholic Church is the true and only representative of God on earth. Whatever he binds on earth is bound in heaven. His word is law and from his decisions there is no appeal.

This is a democratic age. Autocracy is an anachronism. The right of the individual to think for himself and to act for himself without constraint cannot be gainsaid so long as he respects similar rights in his fellows. This is democracy. Its doom is frequently proclaimed. Men shout from the housetops that it has failed. It is true we are passing through a period of dictatorships and oligarchies, but these are merely backwashes in the stream that flows unceasingly onward toward the sea of democratic brotherhood.

Second, the Roman Catholic Church is super-national. It is above the nations. It is superior to the state. It is final and supreme. Its glory is the glory of God on earth and all other institutions must serve it. It is the master and not the servant of men. The spirit of Roman Catholicism is contrary to the spirit of the age. The day of special privilege is done. Institutions are no longer ends in themselves, they are means by which mankind is to be served. An institution whose chief end

is its own good, whose aim is the advancement of its own power and glory, cannot serve an age whose compelling demand is unselfish service to mankind.

METHODISM

Methodism has all the advantages of Roman Catholicism without the latter's fatal defects. It is international; it is interracial; it is interclass. It ministers to all nations, it serves all races. It cares for all classes. Rich and poor, high and low, learned and unlearned are numbered in its fold. Its activities are world-wide. It is all-embracing and all-inclusive in its service.

Methodism is essentially democratic in spirit and practice. The doors of its ministry and membership are open to all. The control of its affairs is in the hands of the many. Its leaders are the servants and not the masters of their fellows. They are made and can be unmade by the will of the people. Taken as a whole there is no more democratic brotherhood than the Methodist ministry and the Methodist laity. It is "of the people, for the people, by the people."

Methodism is not an institution, it is a movement. It is not a society, it is a family. Its mission is not the creation of a great church. It seeks no exaltation of itself. It desires no world dominion. It is not here to get but to give. It has one purpose and that is to establish the kingdom of Christ on earth among men.

Methodism could, if it would, render an incalculable service to mankind in the present crisis. If it had the vision, the courage and the will for the task, it could make a contribution to peace and good will among men that would be second to none in its comprehensiveness and power.

Wesley was a world statesman. Nothing less than the universal reign of God on earth could satisfy him. One wonders if the vision of Wesley still inspires the movement associated with his name. Has modern Methodism the mind of Christ who had no lesser hope than a redeemed humanity remade into the likeness of himself? A humanity not of the few, nor of the many, but of all, even the least and the last of the children of God. Has Methodism the audacity and the statesmanship to commit itself wholeheartedly to Christ's program?

"Peace on earth, good will among men" will not come by political agreements however well intentioned they may be. Statesmen have failed too often in the past to make us hopeful of their present endeavors. Disarmament conferences and peace compacts will not bring in the millennium. Nations may beat their spears into pruning hooks and their swords into ploughshares, but security against strife will not come until the minds

and hearts of men are disarmed, until they are prepared to love mercy, to do justly and to walk humbly before God. There must be created a will to peace, a will to justice and a moral purpose to realize a genuine brotherhood among men. This is a spiritual undertaking that only prophets of God can lead. It is the mission to which the church of Christ is called. It is a goal to which it must commit itself with genuine abandon or surrender its commission.

Ramsay MacDonald has said with fine insight, "The state of the world to-day once more calls for the aid of the Christian spirit, not only as a judge and healer, but as a guide. Whilst men and nations in their distress of fear run hither and thither seeking safety where the experience of centuries shows there is no refuge, it is the duty of the church to rally them to a confidence in the inner light and its attending moral courage, so that they may walk with firm confidence in the ways of the Spirit, which are the ways of both honor and life."

EUROPEAN METHODISM

BERTRAND MARTIN TIPPLE

Stamford, Conn.

ONE evening this past August I was dining with a Frenchman in Paris. He was not a churchman. Our conversation ranged from police dogs to disarmament and the prospect of permanent peace. I finally turned to the subject of religion. Frankly he did not have much use for churches. However, he volunteered the information that there was one religious organization in the city that seemed to be doing something worth while, namely, the Methodist. He really became enthusiastic in describing the up-to-dateness of Methodist leadership, the varied and unique lines of her activities. I accepted this as rather strong evidence that, at least in Paris, Methodism has arrived. Afterwards I looked up data to see how much money we are expending for work in the French capital and was amazed at the smallness of the sum. I question if any other section of our world field can show larger returns on investment. I am not thinking narrowly of church membership. I take it the principal aim of our foreign missions is not necessarily to make Methodists, but to make better boys and girls, better men and women. This we are certainly accomplishing in Paris. Let us not overlook the fact that Paris is an unsurpassed strategic center.

We have registered, moreover, a progress in other parts of France that deserves the attention of the church at large. There is, for example, the Boys' School. The pep and go in this school are indicated by the national recognition which its basket-ball team has won. I have the decided impression that French Methodism is to-day a firmly established and appreciated force for good in the land and that its future possibilities can hardly be exaggerated.

Austria hopes to be a gateway, perhaps the gateway, between the east and the west of Europe. Her geographical position, her long established commercial contacts, together with the favoring railway system and the mentality of her people, make this highly probable. It is another strategic point on the Continent. Here also I had a pleasurable surprise. Talking with one of the most active and best informed social leaders (again, not a churchman), I learned that he placed the Methodist work in Vienna in the front line of the religious activities. His words were mainly to the effect that the Methodists appear to realize the radical changes the

war has brought about in the mentality of the people and that they adjust themselves quickly and successfully to the new conditions.

What is true of the position and character of our work in Austria is to a large extent true of our German Methodism. Of course, German Methodism is a much larger and more impressive structure. In fact, Austrian Methodism owes its origin to Protestant German immigrants and continues to be recruited for the most part from German Austrians. But in Austria the atmosphere is more heavily charged with the spirit of liberalism and social progress. The peril of German Protestantism to-day lies in its conservatism. So far Lutheranism has sacrificed many of its splendid openings, under the Weimar Constitution, to the traditions of the imperial regime. German Methodism, less shackled, has been able to act more freely and, to my mind, more wisely.

I cannot throw off easily the rather depressing impression that the Lausanne Conference on Faith and Order made on me. It was doubtless of some value for these Christian leaders of diverse and widely separated organizations to come together in council. It is worth while for these men and women to know each other better, to establish personal, friendly relationships. Unity was the watchword. But unity may or may not be a good thing. If to achieve unity each must forego the discussion of vitally pressing current questions and subscribe to ecclesiastical fetishes and formulas that have lost all appeal to the majority of intelligent people in this generation, better forget unity. The main task of the church should be the exploitation of the truth. And this is usually accompanied by sharp divisions.

The conservative reaction that has featured post-war life is the child of a day. Liberal, democratic thought steadily gains in force and sweep. The monarchical conception of government is doomed. It tends to war and the popular mind is for the outlawing of war. It feeds on nationalism and while nationalism is still strong, it cannot permanently withstand the tremendous urge for peace and co-operation.

France, Germany, and Russia are shaping up the new Europe. In each of these countries the old religious organizations are heavily handicapped. The Orthodox Church of Russia is fatally compromised by its political past. Many Germans cannot disassociate Lutheranism from the Imperial regime. In France, Roman Catholicism moves always under political suspicion.

The important role that Germany is bound to play in this century's Europe is not overlooked by the Roman Hierarchy. In four years the Jesuits alone have opened 2,912 new centers. Since 1920 the Vatican has had its ambassador in Berlin and the Reich is officially represented at the

Court of Saint Peter. Celebrating the second centenary of Saint Thomas Aquinas, the Catholics cried: "Kant is dead, long live Saint Thomas!" The leaders are rejoicing over the increasing power of the Holy See in German political life and the closer attachment of German Catholics to the Pope. The outspoken hostility of official German Catholicism, however, will raise increasing barriers to its advance.

Methodism is firmly established in Germany. Far and away our strongest European work is here. And far and away our greatest European opportunity is here. The loyal and generous support of our German Methodism in this hour will lead to important achievements for all European Methodism in coming years. It was a providential move of the church when it placed over German Methodism a bishop of the mental caliber and administrative ability of Bishop John L. Nuelsen. The pity is that the church has not made it possible for him to devote all his time and strength to this one great field. Perhaps his largest service has been in the promotion of a reasonably progressive program. All European Protestantism gravitates easily toward an ultra-conservative outlook. At the same time, the political, social, and academic circles are moving in the opposite direction.

France occupies a unique position. She has a vast colonial empire, but she exercises a decisive power far beyond her territorial frontiers. The extensive German invasions, coupled with the appalling devastations, raised a widespread sentiment in her favor that is still very real and very strong. We know that for many years the civilized world has entertained a high regard for French culture and time steadily enhances this respect. The French language, by reason of its perfection and breadth, is internationally employed. It carries French history, tradition, thought not only to the four corners of Europe but even to the four corners of the earth. Since the war, France has supported with unyielding courage the principles of free government. She has taken the place of England as the great refuge for the politically oppressed. Especially since her championship of the Geneva Protocol, her diplomacy has appealed strongly to the popular mind in the majority of the countries inside and outside of Europe. We cannot visualize the settlement of any sizable question in the West or in the East without the active co-operation of France.

The men of action in France take their religion lightly. Their attitude is one of humorous toleration, playful opportunism, or out-and-out indifference. All of which is explainable by a perusal of Roman Catholic history. The Roman Catholic policy has always been egotistical and it is always inspired by supranational aims. This applies to every country in which it operates.

There is, at the same time, in France a Protestant tradition as well as a Catholic. Numerically Protestantism is not strong, traditionally it is. French Protestantism has long lacked energy and initiative. Its commercially prosperous bourgeoisie families have slowed up its spiritual drive and daring. But, after all is said, a Protestant tradition is there, it is a lively tradition, and it can more readily adjust itself to the current social and political trend than the Catholic tradition. One who is at all conversant with the present situation in France must know that there is now an opportunity for Protestantism and a big one at that.

The truth of this assumption is verified by the striking success of Methodism. American Methodism entered France in the decade preceding the war. Its record up to and during the war justified the faith of its pioneer leaders. Its larger and more solidly constructive development has come since the beginning of 1919. Under the careful and progressive administration of Bishop Blake, Methodism should no longer be regarded as an adventure in France; it is an achievement. As I have said, it is a recognized church institution of worth and power and, furthermore, Bishop Blake is wielding no small influence throughout Europe, because of his position in France and his liberal and enlightened views. Here again a great bishop is overloaded with too many Conferences and too many official duties outside of his residential territory. For financial or other reasons, the next General Conference may reduce the number of bishops in Europe, but it will make a serious mistake if it follows this course. It will do well rather to consider an increase in the number of bishops. It would be difficult, for example, to exaggerate the possibilities of French Methodism in the next ten years, should Bishop Blake be allowed to concentrate his thought and time on the French field alone.

It is generally conceded that the Pacific will be the scene of the most momentous changes of this century. This comes right home to us. We will not, we cannot rest indifferent to what happens in the Pacific. We have seen how British friendship at the Washington Conference eased off at once the threatened friction between Japan and the States. The present conflict in China is basically a conflict between Great Britain, Russia, and Japan. It is waged in the Far East, it will be settled in the Far West. The Pacific problems will be handled and resolved via London, Paris, Berlin and Moscow. Methodism is a democratic international church devoted, among other objectives, to permanent international peace, grounded on standardized justice for all nations. There are several highly strategic centers in Europe that far-seeing statesmanship counsels us to occupy in increasing force.

THE LAUSANNE CONFERENCE AND AFTER

ROBERT BAGNELL

Harrisburg, Pa.

Any just appraisal of the Conference must be made from the standpoint of the purpose of the Conference. It was repeatedly and explicitly declared to be the purpose of the Conference to study together in the spirit of sympathy and appreciation the points of agreement and also the differences of the various branches of the Christian Church represented in the Conference. It has been very difficult to have this understood. Even on the part of some members of the Conference there was an expectation of some attempt to secure organic union now. Certainly no one familiar with conditions in Christendom would think of such a possibility. Men everywhere are asking this question: From the standpoint of the purpose of the Conference thus stated was it worth while, did it make any contribution toward any real unity of the churches of Christendom?

For obvious reasons the Roman Catholic Church was not represented at the Conference, but every other church, with the exception of the Southern Baptists, the English Baptists and a very few small sects, was represented by able, outstanding delegates. Perhaps no Christian conference or council ever held contained an equal number of able, scholarly, forceful personalities as this. The Eastern Orthodox Church was represented by some of its ablest men. There was a very distinguished delegation from the German churches. Great Britain and America sent groups of their most outstanding scholars and ecclesiastical statesmen. Even the small nations sent men whose names are known throughout Christendom. All the larger mission fields sent strong men, in many instances native sons, to speak for them.

The spirit of the Conference was remarkable. In the very first session when Bishop Brent preached the opening sermon the presence of the Spirit of God was deeply felt. All through the Conference this continued. There was a constant effort on the part of all to come together, to find statements of faith upon which they could agree, and when differences arose no attempt was made to compromise but rather to state them in the clearest, fairest way possible. A study of the declarations submitted to the churches will illustrate this fact. One could feel in the background of all the discussions the pressure of world conditions. Again and again came the plea from the mission fields to find a way to end disunion because of the harm it was doing. The feeling was present that world needs and crises were such that unless Christianity was able to present a united

front she could not accomplish the task she has undertaken; to end war and establish world peace; to reconstruct the social order on a Christian basis and to win the allegiance of the new generation to the living Christ and his kingdom.

The Conference was handicapped by the fact that three languages had to be used as official languages; then there were others who did not know these languages well enough to follow the proceedings without the help of an interpreter. In a number of cases these brethren were aided by someone sitting beside them and translating, as the business or addresses proceeded. Even among those thoroughly familiar with one or more of the official languages shades of meaning would appear in the translations that added to the difficulty. Nevertheless, although the progress of the Conference was slowed up a bit, the matter was handled very well indeed. Another and more serious handicap was the wide difference of background and inheritance on the part of the delegates. This was illustrated by the fact that there were four distinct groups in the Conference. First there was the Eastern Orthodox group with convictions steeped in the long centuries upon such questions as the Apostolic Succession, the Sacraments and the infallibility of the church. They were men of the highest intelligence and deepest devotion. Then there was the Lutheran group with their unique but intensely earnest view of the Sacrament of the Lord's Supper. When one comes to know how careful and earnest is the preparation by prayer and fasting for the Sacrament and how deep its significance is, one can easily understand how jealously they would guard its high sacramental character.

The Anglo-Catholic section, made up of the High Church parties in the Church of England and the Protestant Episcopal Church in America, constituted a small but very able and earnest group of men. They held their convictions of the Apostolic Succession and the Sacraments very deeply, but at the same time sought to promote the free expression of other views.

The Evangelical group, made up of the Presbyterian, Congregational, Methodist, Baptist, Reformed and other churches, including a considerable number from the Protestant Episcopal Church and Church of England, was the largest and perhaps the most influential group in the Conference. One can see that these differences constituted a serious handicap.

Every point of view held by the churches represented in the Conference had full opportunity for expression and the able, scholarly papers and addresses which will be published in the proceedings of the Conference ought to be read and seriously considered by every communion in

Christendom. Seven great papers were received by the Conference and passed on to the churches for their serious consideration. These were upon "The Call to Unity" (the preamble), "The Message of the Church to the World—the Gospel," "The Nature of the Church," "The Church's Common Confession of Faith," "The Ministry," "The Sacraments," and "The Unity of Christendom and the Relation Thereto of Existing Churches."

There has been some tendency to criticize the subjects selected for discussion but full consideration of all sides of the matter does not justify that. If the Conference had been one of American churches some of these questions would have given place to more practical ones for the twentieth-century church, but it was not an American conference, it was a world conference and these questions were the very ones which must be faced first of all before any real consideration can be given to the details of a reorganization of the church. The last topic, "The Unity of Christendom and the Relation Thereto of Existing Churches," proved to be too advanced for the Conference. It did not get that far and the reference of the paper to the Continuation Committee for change only indicated the fact that Christendom as a whole was not ready for that subject.

These papers were prepared by the great sections or committees into which the Conference was divided. They were not adopted by the Conference but were received. This gave an opportunity for the varying points of view to be presented to the churches without committing the Conference to the acceptance of any one. The rules required that these papers be received by a unanimous vote, thus giving them added force.

On some things, and they the most important, there was unanimous agreement. On "The Call to Unity," the preamble written by Bishop Brent at the request of the Conference, on "The Message of the Church to the World—the Gospel" and practically on "The Church's Common Confession of Faith" there was universal assent. It was a very great thing that there was one voice on these really fundamental things in a conference made up of such divergent elements from the ends of the earth. This unanimity covered what many of us regard as the only fundamental things. There were differences of view upon "The Ministry" and upon "The Sacraments." This was to be expected and a careful, frank statement was made, in each case, of these different views.

At the close of three weeks of intense study and discussion the Conference adjourned. Seventeen years had been given to preparation for it. What does it all amount to? Was it simply a beautiful, fraternal gesture and was this the end of it? We have referred to the fact that those who understood the immediate purpose of the Conference had repeatedly stated

that no effort at organic union was to be attempted. Yet throughout the Conference the subject was in all minds and upon all lips. The deep hope was felt and often expressed that this Conference should prepare the way for something better and bigger a little later. There seemed to be a deep underlying conviction that world conditions were such that the very existence of our civilization and the progress of humanity toward the realization of the kingdom of God depended upon the unity of the church. Few expected or desired complete organic union that would require uniformity of faith and order. Indeed such organic union would be impossible and undesirable. Some form of unity must be discovered that will preserve a place for the great truths for which the individual communions stand and at the same time secure a genuine unity of spirit that will place a like emphasis upon the real fundamentals and make possible the largest co-operation in all movements for the salvation of human society and establishment of the kingdom of God upon the earth.

The Conference did not regard itself as a consummation but rather as the initial step in a great movement that must realize the fulfillment of our Lord's Prayer for the oneness of his church.

With this in view the Conference appointed a Continuation Committee of about eighty persons and gave it full authority to carry out the purpose of the Conference. The delegations of the eighty-seven nationwide churches in the Conference were instructed to carry to their respective governing bodies the statements of the Conference and report to the Continuation Committee the answers of the churches. The future work of the committee will depend in large measure upon the way the churches respond to these overtures.

What are some of the probable results of the meeting?

A. International good will is bound to be greatly strengthened by it. The finest fellowship was enjoyed by the delegates from the countries recently at war. Undoubtedly a better understanding was the result. The more representative men and women from these countries mingle in Christian counsel and in co-operation in social and international work, the better for the peace of the world. Moreover, this same spirit of good will so manifestly present in the Conference will be a real factor in making possible a better understanding and deeper sympathy between the various branches of the Christian Church.

B. The Conference will result in a fresh discussion of the whole subject of church unity. The papers and addresses delivered at the Conference will be published and widely distributed and read. They are very able papers and are sure to cause great discussion and probably inspire a much larger literature on the subject. This will be further emphasized by

the reports of the various delegations to their respective churches and the presentation of the statements sent to the churches for their consideration by the Conference itself. It is to be presumed that the exponents of the various points of view, for instance on the Ministry or the Sacraments, gave the best arguments they could. All the theories and arguments on all sides of the various questions will be subjected to the searching analysis of the most penetrating and the most far-reaching discussion the Christian Church has ever known.

The significance of such a discussion would be greater in the twentieth century than at any previous time in the history of Christianity. The advancement of science, the birth and growth of historical criticism, the rising level of general intelligence and the increasing independence of individual thinking are bound to affect profoundly the conclusions reached. As we look back through fifty years and see how these factors have affected the thinking of the churches of the West, how the very foundations of the faith have been subjected to the keenest and most thoroughgoing investigation and how the doctrines of the church have been modified by them, we cannot but expect similar results in this discussion. It is to be remembered also that all these factors are growing in importance with each year and are bound to be more influential in the future than they have been in the past. Also it must be remembered that these forces have scarcely been felt up to this time in the territory covered by the Eastern Orthodox Church. This part of the world is now opening to Western thinking and as it does the whole thinking of the people will be radically changed.

We have spoken of the manifest presence of the Spirit of God in the Conference at Lausanne. Bishop Brent emphasized the direction and leadership of the Spirit in the call of the Conference and in the preparation for it. Certainly the Spirit will not now give up the movement. Devout souls in all communions are praying for the unity of the church of Christ, all believe it to be the deep desire of Christ as indicated in his prayer recorded in John 17. The Spirit of God has never had such open doors of opportunity in his work of unifying the church of Christ as to-day. The Lausanne Conference has inaugurated a great new day, and all these movements toward truth will be means in the hands of the Spirit for his purpose in the church of Christ.

Where the path will lead no one can forecast. It is too soon. No plans for unification now suggested have promise of realization. Without question the points of view now prevailing and in most cases held so tenaciously will be modified. We of the Evangelical wing are sure that in the light of larger truth there will be a real modification of the Anglo-

Catholic and the Eastern Orthodox view, but it is equally likely that the views of the Evangelical group will also be affected.

We might travel with profit a long way toward a higher sacramentarian view of Ordination and the Sacraments of the Lord's Supper and Baptism. We hold these too lightly and often our observance of them lacks in meaning, dignity and spiritual power. If the discussion can be carried into all the churches of Christendom with tolerance and open-mindedness progress toward the goal of unity is assured.

As the discussion progresses it is not likely that it will be confined within what seemed to some the narrow limits of the Conference. More and more attention will be paid to the application of the principles of Christianity to the social order. Bishop McConnell's able paper was a good beginning in that direction. More consideration will also be given to the progressive revelation of God and truth in history and experience, and the Spirit's increasing illumination of the personality and life of Jesus Christ.

It is impossible even to venture a guess as to when the next World Conference will be held. Much depends upon the responses of the various communions to the overtures sent to them by the Lausanne Conference. The movement in the Eastern Orthodox Communion necessarily will be slow. It may drive a section of the Anglo-Catholic Party into the arms of Rome. In the mission field the movement is gathering momentum and will profoundly affect the whole situation.

The real challenge for the next move is up to Great Britain and America. The most Reverend Metropolitan Germanos of the Eastern Orthodox Church in prefacing the statement of that church to the Conference said they felt that with so many denominations and divisions in the Western Church, especially in America, it would be more appropriate if some unification went on here before we asked them to unite with us.

In both Great Britain and America there has been a growing restlessness with the needless and deadly competition between the churches. Everywhere in America laymen with sound business sense and ministers who see the harm being wrought to the interests of the Kingdom are asking what possible justification is there for so many brands of Methodists or Presbyterians? Or, for that matter, why should the Methodist, Presbyterian, Congregational or any other of the churches so much alike ever be in competition with each other. This Conference ought to result in the subject coming very much to the front in the serious consideration of the leaders in Christian thought. America cannot possibly measure up to her high responsibility in these critical days and the churches cannot possibly enlist the full support of the coming generation unless a way shall

be found to end this disunion and enable Christianity to present a solid front against every foe of mankind and to reach the fullest co-operation in every forward movement.

The churches of America have a very real responsibility in this matter and they ought to act at once; this is the opportune time.

There are two things especially that ought to be done in an official way by all the churches:

First—At the very first meeting of their several governing bodies the overtures from the Lausanne Conference ought to be formally received and a competent commission appointed to give them very careful consideration and to recommend a suitable response according to the convictions of the body itself. Second—That or another commission should be appointed to consider all overtures on the subject of organic union from other bodies and to make overtures to such other churches as to them seemed best.

The General Conference of the Methodist Episcopal Church coming so soon affords an opportunity for it to be one of the first great communions to take a definite forward step toward the unification of Protestantism. It is greatly to be hoped that we shall not fail.

The second thing that can be done is to hold a series of conferences in America on Church Unity. A State Conference on Faith and Order was held last May in Harrisburg, Pa. It continued over two days. Very able papers were presented and the discussions were of the highest type. It was a delegated body and there were representatives from fifty-six towns and cities in the State and from fourteen denominations. So profound was the impression made that a continuation committee was appointed and another conference ordered as soon as the proceedings of the Lausanne Conference became available. Similar conferences might be held with much profit in every State in the Union.

Then in due time when thoroughgoing preparations had been made a National Conference might be held, say in Chicago, when every church would be represented by delegates chosen according to membership. Such a Conference would be a natural culmination of the State Conferences. It would be unofficial, having no authority to bind any church but might open the door to more authoritative conferences that would lead to tangible results.

It is altogether likely that Great Britain will proceed along similar lines, and if in these two countries something definite can be done to bring together the divided sections of the church of Jesus Christ, then the next World Conference can be held with larger promise of progress toward the goal.

THE LAUSANNE CONFERENCE: IMPRESSIONS OF A METHODIST LAYMAN

FRANK A. HORNE

Brooklyn, N. Y.

THE Christian Church at Lausanne brought its idealism and realism face to face, and the task of the Conference was to visualize and harmonize these contrasts. The ideals of unity, simplicity and spirituality, which characterized Christ and his early followers and which are clearly the will of God, met and challenged the painful reality of a divided, complex and ineffective church of to-day. We Methodists in contrition must confess the sin of disunion in our own family of Wesley, as well as in the larger fellowship of Christ. The impress of our essential spirit is thereby diluted and restricted, and the composite contribution which others, in the separation, might make likewise is denied to us and to the whole body of Christ in the present divided household of faith.

The first intimate knowledge of the writer concerning Lausanne was in connection with the work of the American Committee. At that time, under the inspiring leadership of Bishop Brent, a group of American laymen undertook the special financing necessary. Among these men were Charles E. Hughes, George W. Wickersham, James H. Post, William C. Breed, William Cooper Proctor, George Zabriski, Clifford W. Barnes, and other prominent laymen of all communions. To these practical men Christian unity and its effect on the church of to-morrow loomed large. Theological differences and ecclesiastical difficulties seem insignificant to the laymen in their enthusiasm for real unity.

When Lausanne was reached a different situation confronted us. As a layman I was instructed, interested and impressed by the proceedings, but found myself continually inquiring why theological technicalities and ancient traditions occupied such a prominent place, in the face of the great objective of a united Christendom and the need of the world of to-day and to-morrow.

WAS THE CONFERENCE A SUCCESS?

The question very properly has been raised: "Was the Conference a success?" While it is too soon for a final and correct appraisal of the results, it is not too early to discuss immediate reactions regarding the

Conference, and to give first impressions. The great leaders of the Conference with singular unanimity affirm that it was a success.

Bishop Brent says, "The great thing is that it has happened. Never before in history has such a wide-spread attempt in the direction of God's will for unity been made. New friendships have been formed, horizons have been broadened, a great vision has been opened up to us."

Doctor Cadman states, "Never before in the history of Christendom has so widespread an attempt been made to fulfill God's will for the unity of his children. It made no attempt to destroy creeds or ecclesiastical barriers. It did not dream of coercing the conscience either of individuals or of groups. It was content to state agreements and differences in a wise and amicable temper."

Bishop McConnell in the Pittsburgh Christian Advocate reports, "The success lay not in any declarations themselves, but in the spirit which presided over all the discussions. I have been attending religious bodies for forty years, and never have I seen an important group where such exalted themes were up for discussion which showed anything of the fineness of spirit which characterized the Lausanne meeting. I am sure that the temper of the Lausanne Conference was nothing short of a spiritual miracle. In the best of temper the representatives of the different points of view advanced conceptions which at least seemed utterly opposed to one another, and yet did so in such fashion that the very discussion of the opposed positions, contradictory to one another as they might seem, contained the promise that a solution might ultimately be found."

Some of the editors of the church press of our own and other denominations who were not present evidently believe the Conference was a failure. Doctor Norwood, pastor of Saint Bartholomew's, of New York, in a recent sermon called the Conference a "pathetic failure." He was not present, or he would not have misrepresented the spirit of the Conference as he did in his sermon. If it was expected that the Conference would, in three weeks, reach agreements, compose differences, set up an organization and propose new articles of faith and order, then it was a failure, but if it was to be a council of better understanding, a deterrent of further division and a real beginning of ultimate unity, it was an unqualified success. The work of the Continuation Committee and what the great communions will do with the urgent subject of Christian unity will have much to do with future accomplishment and realization. As Bishop Brent says, "Unity begins in an inner attitude of mind and soul which ultimately mounts into the formation of a new character or disposition. It is for the churches, in cities and hamlets alike, to heed the spirit of Lausanne and to study, with minds steeped in the love of God as made known in Jesus Christ, the reports presented for their consideration."

There are certain factors which should be given special consideration in forming personal or corporate judgments and in rating the values of the Conference. The composition of the Conference must be

remembered. There were five hundred delegates present from ninety independent self-governing churches, representing twenty-six countries. All of the great communions were represented by delegates except the Roman Catholic Church and the Baptist Churches of Great Britain, based upon an invitation that was all inclusive.

Visualize the racial and language barriers, the dissimilarity of historic and traditional background, the divergent theological groups with doctrines and practices rooted back in the centuries. All of these conditions must be in our thinking in forming our conclusions as to the success of the Conference. Furthermore, it is apparent that such a council could not have been constituted otherwise, in any real attempt to face the problem.

Before forming your judgment, have in mind the procedure of the Conference. From the beginning it did not propose to adopt practical measures, but to seek agreements and discuss differences in order if possible to overcome them. All findings required unanimous consent, and even one negative vote was sufficient to alter, amend or eliminate any statement. The widest latitude was given for the expression of differences as well as agreements. Reports were not adopted and recommended to the churches, but received and referred to the constituent bodies. There was a definite disinclination on the part of many groups to accept federation or any other substitute for unity itself.

IMPRESSIONS OF A LAY DELEGATE

The personnel of the Conference was impressive. A perusal of the Who's Who of the membership discloses the names of the great leaders of the churches, prominent ecclesiastics, divines, and many eminent theological professors. The delegates were for the most part men past middle life and confined largely to the clergy. The writer made a count from the final membership list and found there were twenty-three laymen as we regard them, and eight women delegates. Probably less than half a dozen representatives of the younger generation under, say, forty years of age were present. The women made an effective protest, securing representation on the Continuation Committee, and one young minister vigorously expressed the attitude of the younger generation in a forward looking declaration.

Probably the outstanding impression of the Conference was its spirit and atmosphere. This was experienced and commented upon constantly by visitors and delegates alike. Throughout the entire time and at the great public meetings the dominant and compelling idea of unity was pre-eminent, persistent and potential.

The devotional periods were well attended and a pervasive spiritual tone was characteristic throughout the entire Conference. The hymns were sung and the Lord's Prayer repeated in three languages, with a new sense of one Father and one family. The attitude of the delegates was most fraternal and harmonious and even the most profound differences were discussed in a spirit of courtesy and tolerance. Respect for each other's conscience and convictions was fundamental.

Another distinct impression was the wisdom and courage exhibited by the leaders in facing and dealing with the great divisive questions of the ages, touching the nature of the church, the creeds, the ministry, the sacraments and the relation of the existing churches to unity. No issue was dodged, evaded or ignored, but all was brought out in the light of frank and full discussion and consideration. The great agreements reached by the Conference made a profound impression on all and themselves fully justified the convocation. They are very significant when one considers the variety of religious opinion and ecclesiastical organizations of the men who framed them.

The preamble, which includes the Call to Unity prepared by Bishop Brent; "The Message of the Church—The Gospel," and many portions of other reports, received a unanimous vote. The following ringing declaration from the report on "The Church's Message—The Gospel," was stirring and effective, and registers a modern note which is most significant. Our Bishop McConnell was vice-chairman of this section and his influence can be readily detected.

"The gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society, at present, into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord. Sympathizing with the anguish of our generation, with its longing for intellectual sincerity, social justice, and spiritual inspirations, the church in the eternal gospel meets the needs and fulfills the God-given aspirations of the modern world. Consequently, as in the past, so also in the present, the gospel is the only way of salvation. Thus, through his church, the living Christ still says to men, 'Come unto me. He that followeth me shall not walk in darkness, but shall have the light of life.'"

The frankness and fullness of statements of differences and the fairness in presenting all sides of a question were most striking to all observers. The strength of the Evangelical position in all these statements stood out boldly and seemed to a layman as most convincing. Those of contrary and more traditional views were apparently surprised at the insistence of the Evangelicals for their position and were placed

continually on the defensive, particularly with regard to ancient beliefs and exclusive rites.

The following brief excerpts from the reports will illustrate the very frank and fearless discussion of differences:

1. From the report on "The Church's Common Confession of Faith."

"It must be noted also that some of the churches represented in this Conference conjoin tradition with the Scriptures, some are explicit in subordinating Creeds to the Scriptures, some attach a primary importance to their particular Confessions, and some make no use of Creeds."

(2) From the report on "The Nature of the Church."

"Some hold that the visible expression of the church was determined by Christ himself and is therefore unchangeable; others that the one church under the guidance of the Holy Spirit may express itself in varying forms. Some hold that one or other of the existing churches is the only true church; others that the church as we have described it is to be found in some or all of the existing communions taken together."

(3) From the report on "The Ministry of the Church."

"These differences concern the nature of the ministry (whether consisting of one or several orders), the nature of ordination, and of the grace conferred thereby, the function and authority of Bishops, and the nature of Apostolic succession. We believe that the first step toward the overcoming of these difficulties is the frank recognition that they exist, and the clear definition of their nature. It is essential that the acceptance of any special form of ordination as the regular and orderly method of introduction into the ministry of the church for the future should not be interpreted to imply the acceptance of any one particular theory of the origin, character or function of any office in the church, or to involve the acceptance of any adverse judgment on the validity of ordination in those branches of the church universal that believe themselves to have retained valid and apostolic orders under other forms of ordination; or as disowning or discrediting a past or present ministry of the Word and Sacrament which has been used and blessed by the Spirit of God."

(4) From the report on "The Sacraments."

"There are among us divergent views, especially as to (1) the mode and manner of the presence of our Lord; (2) the conception of the commemoration and the sacrifice; (3) the relation of the elements to the Grace conveyed; and (4) the relation between the minister of this Sacrament and the validity and efficacy of the rite. We are aware that the reality of the divine presence and gift in this Sacrament cannot be adequately apprehended by human thought or expressed in human language."

"We close this statement with the prayer that the differences which prevent full communion at the present time may be removed."

Another outstanding result of the discussions which distinctly impressed me was the essential unity and agreement of the Evangelical and non-Catholic churches or divisions. Minor differences in organization and polity seemed to disappear in a new brotherhood of understanding.

I now come to a rather discouraging observation concerning the

Conference, which was not unexpected, but nevertheless seems to stand in the way of any complete union of Christendom in the near future. It is the present apparently insuperable differences between the Anglo-Catholic churches and the Evangelical denominations. Likewise there is the inevitable cleavage between the established and free churches, which indicates a difficult situation. No one at Lausanne, except possibly a small group, seemed to take seriously the opinion of Bishop Manning, repeated in a recent sermon, that the Anglican churches in England and in the United States hold the key to the reunion of the Catholic churches and the Protestant denominations because of their position between the two divisions. The Roman church logically declined to participate in the Conference. The Greek Orthodox Church represented throughout the sessions consistently requested to be excused from voting on the controversial topics. The Anglo-Catholics, however, of the Church of England and the Protestant Episcopal Church, had rather a hard time in maintaining their position and combating the preponderance of opposing views. The differences in the Church of England, and to some extent in the Protestant Episcopal Church, were quite apparent directly and indirectly. The real issue was not joined in the plenary sessions until the report was presented from Section 7 on the Relation of Existing Churches to the United Church. Here at last the Conference was facing the future and the report dealt with the matter seemingly in a most reasonable and constructive fashion. Although representatives of the Anglican-Episcopal communion were well represented on the section dealing with the subject, it so happened they were largely of the liberal party. Without attempting to suggest amendments or offering a statement of the opposing views, which was in order, at the instance of Bishop Manning, of New York, a motion was made to recommit the whole report. After discussion, and some protest because of this unusual procedure, only nine votes were registered in favor of the motion. The rest of the house, perhaps of three hundred delegates, voted to the contrary. The ground of the opposition to the report sponsored by Bishop Manning, of New York, and Bishop Gore, of England, was that it would offend and make impossible approaches for unity to the Roman Catholic Church. The much-discussed difference on the last day was a similar episode and really represented the open opposition of two members of the high church party of the Protestant Episcopalians of the United States with respect to final action of this same report on the Relation of Existing Churches to the United Church. Their action was repudiated by the Evangelical branch of their own communion. This difficulty was overcome by the Conference voting to receive the report and referring it to the Continuation Com-

mittee for revision and restatement. These incidents revealed the very small minority who held to these views.

The Catholic movement is said to be spreading in the Church of England and the breach there reported as becoming very pronounced and serious. The writer has it on the authority of a well-informed clergyman of the Protestant Episcopal Church that the Catholic party in this country, with respect to the ministers, represents about thirty per cent of their clergy, while in England the proportion of the Catholic party in the clergy is about sixty per cent. The laity would not register as high a percentage, it is thought, in either country. The recent Anglo-Catholic Congress of the Protestant Episcopal Church, meeting at Albany, N. Y., indicates that the tendency of the Catholic party is toward Rome rather than to Protestantism. The growth of the Catholic movement and its development "through the stage of 'ritualism' to eucharistic devotions and extra-liturgical observances" was discussed at the Congress and the goal said to be "the reunion of the Catholic Church of Jesus Christ." Where the sympathy and ultimate destination of the Evangelical party of the Episcopal Church lies can be easily imagined. It would appear, therefore, that any unity between those who hold the Catholic position and the Evangelical communions is most impossible at the present time.

My own realization of the great remoteness of any possible merger between Protestantism and the Roman Catholic Church or with those going that way in doctrine and worship was greatly accentuated by my recent visit to Italy and Rome. It is also evident by the reported action of the Vatican in suppressing Father Sanson, the popular priest of Notre Dame, because of liberal tendencies, and the reported movement in the Roman Church to restore the temporal power of the Pope.

WHAT ARE THE NEXT STEPS?

It would seem that there are two ways of following up the work of Lausanne and keeping the ideals of Christian unity before the churches; first, by the Continuation Committee perpetuating and keeping alive the work of Lausanne and arranging another World Conference at the proper time with the expectation that a newer generation will advance the cause from the splendid beginning now made; and second, to deal with the great subject from the bottom up by seriously attempting to bring together religious bodies of similar types. At Lausanne, in informal circles, there was considerable discussion of the possibility of a union with such bodies as the Congregationalists, the Presbyterians, the Methodists, the Reformed churches, and possibly other denominations. The success of the United Church of Canada, which was brought prominently forward at

Lausanne, was cited as an example of what might occur in the United States and elsewhere. It may be that the shortest route for unity between the two Methodisms of the United States would be by the way of this larger amalgamation.

Suppose this should happen in the United States, considering only the larger denominations in each group, it would mean that the United Church would have 11,000,000 members out of 27,500,000 Protestants, or about forty per cent of the total. If a world-wide merger were undertaken, figured on the basis of adherents and dealing with the total of the respective groups, there would be a constituency of 68,000,000 adherents, one half of which (or 34,000,000) would be in North America. Consider what could be accomplished with such a united body, in the field of our competing city and rural work; in the consolidated equipment and trained staff possible in the several communities; in the influence and power with respect to public opinion and the attitude of the church on great social and international questions; and in the mission fields of the church. The significance and importance of such a movement would be challenging to the young generation, inspiring to Christianity at large, and set up processes that might eventuate in ultimate complete unity. Our own General Conference at Kansas City next May might well take suitable action by the appointment of a commission or otherwise to consider Christian unity and confer with like commissions of other communions.

Lausanne was a prophecy in part of the church that is to be in the declarations which repeatedly found utterance as to the essential conditions which must be realized. The preponderance of sentiment was that the unity sought must be rich in diversity and not hampered by uniformity. It must provide for freedom of understanding interpretation and expression of religious truth and grant great liberty in the manner and mode of worship. It must forever place spiritual values and militant Christianity in the world it serves above all form, ceremony and ecclesiastical impedimenta whatsoever.

EDUCATING THE FARMER'S PREACHER

CHARLES MELVIN McCONNELL

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"BISHOP, we want a preacher who knows the difference between a Duroc Jersey hog and a Jersey cow," was the request of a committee of farmers seeking a new preacher. The stories that are told about the country preachers who mistake corn for wheat, and in the old days hitched up horses backwards, persist around the country store and fireside. This lack of knowledge has been the basis of certain educational experiments in the education of country preachers, and no one seems to be sure what should be included in this educational process. It raises the whole question of the training of ministers for special fields, for if we educate preachers for the farmers why not likewise educate them for the miners, ribbon salesmen, bankers, and 'longshoremen? If country preachers are to be moved from one church to another because they do not know the marks of cattle, why not move city ministers who cannot tell the difference between calico and rayon if they preach to housewives and department store clerks? This whole question is deeper than technical knowledge and involves the entire educational process.

Before we advocate special training for country ministers we should be more concerned about their general education. It has come about that the best educated and most thoroughly trained preachers serve the churches which are located in large centers and whose membership is made up of the best educated people. Anyone who doubts this can question only the reasons, not the facts. It is very often stated that there are a great many uneducated and unprepared preachers who are fit only for our smaller churches and country circuits. A study of the educational preparation of ministers was recently made and it was discovered that the charges in the country have been largely under the direction of the most poorly educated men in the ministry. Only thirty-two per cent of the college and seminary graduates now between the ages of forty and forty-nine are in country churches, while seventy-eight per cent of ministers in the same age group with less than high-school training are in country churches. Furthermore, thirty-four per cent of the supply pastors had only a common school education or less, and sixty-three per cent of the supply pastors had less than a complete high-school education. It needs to be stated here that eighty-seven per cent of the churches which were "left to be supplied" last year were in the country. Why this situation?

No one planned for it and no group of men deliberately set out to discriminate against the country churches in the matter of trained preachers. The fact is that there is a shortage of trained ministers in every field.

The aim of the schools of theology has been to prepare ministers for general practice, and courses have been planned with this aim in view. We would still provide this general course for country preachers. Give them all the Bible available, and have them follow Saint Paul around on his missionary journeys, and read his letters to churches strangely like the country churches of to-day. They may catch some of his spirit of adventure and learn how to make tents. Old Testament knowledge can be used by any country preacher to advantage. Many of the major and minor prophets were countrymen. Amos was a vine-dresser and David a shepherd before he was a king. Church history is valuable for men who have to deal with churches which stand at the crossroads or in open fields and seem to be but temporary places of worship without an historical background. Another major subject of the school of theology is systematic theology. If anyone thinks the country church can escape the ravages of an unsound theology, let him visit some of the churches and examine some of the different brands of theology which vary from spiritualism to the second coming at a fixed date. Where is anti-evolution most rampant? Farmers who deal daily with animals resent any implication that they are blood brothers of the ox. An Ohio country preacher lost his church because he was seen hunting rocks with the teacher of geology from a near-by college. On inquiry he could not give the age of the fossils within the time limits of the biblical account of creation and was branded as an unsafe theologian. Does anybody think that the country preacher can escape the sociological problems of this day? Much of the sociological data now available relates to stock yards, slums, and coal mines. The country preacher should be exposed to the ills of both city and country and be given a working knowledge of the principles which underlie a Christian social order. We have as yet no well defined "rural sociology." Until we work out a distinct sociology for the country which applies particularly to rural institutions we may turn over the teaching to well-prepared teachers of sociology in colleges and schools of theology.

In the field of psychology there is much that can be put into the education of the country preacher. Where men live independent, vigorous lives under conditions that chisel out strong personalities, the psychologist has a rare chance to study and diagnose the quirks and ills of the spirit. He can teach preachers how to distinguish between original sin and too much pork in the diet of the farmer. Complexes, fixed ideas, subliminal selves, and other well-known modern psychological factors have bearing

on religious experience. This is one of the most interesting and important fields of study open to the country preacher. We do not claim that the teachers of psychology can make a sick soul well, but the country preacher who knows his psychology can more successfully follow Jesus who cast out demons and calmed troubled souls by the sea of Galilee.

A preacher may graduate from a school of theology and have a doctor's degree and still be unprepared for the country church and unfamiliar with the farmer's problems. On the other hand he may skip some of this training and become a successful preacher among farmers. The members of a theological school faculty who have not forgotten the country pit from which they were digged and who are fully in sympathy with country life might so give the general training of a school of theology that preachers would and could minister to farmers. Another set of teachers who hold the current set of notions about the futility of the country ministry might teach a highly specialized curriculum of rural subjects and by their attitude turn the entire group of students away from the country.

This brings us to the first step in the special training of the farmer's preacher, which is the creation of appreciation of the country. Once more we place the burden of this task upon the professors who teach the regular courses. Bible, church history, sociology, psychology, religious education, theology, and other subjects can be handled in such a way that the group to which the student finally expects to minister will be appreciated by the student. We can press this process of creating an appreciative attitude toward country life still further back to the church which places a premium on statistical success. Naturally the school keeps in mind the demand which it has to supply. If the senior class is gobbled up by churches which are catalogued as successful because located in large places, then we waste our time in teaching country preachers. Both in attitude and in subject matter the schools of theology can in the general courses for the ministry do much to train the farmer's preacher.

What special courses can be offered by teachers who have an appreciation of the country and a knowledge of its problems which will provide the fifteen per cent special training for the farmer's preacher? As a working basis they will all have to be framed to meet the differences which grow out of environment. The differences between the country churches and the city churches are due largely to environment. In every case the church is universal and, if even approximately Christian, the church in the country has essentially the same belief as the church in the city. It therefore becomes necessary to study the real differences between the city and the country in their influence upon life and upon institutions. It also

is necessary to study the country church field. We have used the term "country" in a very loose way. It may mean anything from a suburban community filled with commuters to a Russian village alive with communists, if there be such. Consider this term for a moment. A country community may be an open country neighborhood made up of Vermont sugar makers or an open country district consisting of cattlemen in Wyoming or Texas. A village may be anything from an Indian trading post to an oil town in Oklahoma. What we have to do in making a study of the country is to study the various types of country communities and to discover the points of difference and similarity. With this as a beginning we can then go ahead and study the program of service that the church can follow in these communities. It is soon clear in this course of study that the country is really a part of the world itself and registers the effect of all the forces of life.

In the special training of the country preacher there must be a study of the methods and program of the country church. The pastoral work of a minister on Fifth Avenue, New York, and one at the crossroads is based on a desire to serve, but the method of performing this service is not the same. The basis of this is the case method. Churches which have rendered service in a real and distinctive manner can be studied and the program adapted to other churches similarly located. In addition, the students can be put to work in churches under supervision and their programs directed by teachers and supervisors who know the field and the program. In all of this, care needs to be taken that the notebook fever does not kill the patient. How students love their notebooks and what a joy it is to get a cut and dried program ready made and canned for use anywhere and under all circumstances! The danger here is that such a rare program might be lost in a misplaced brief-case and the world would have to wait for the coming of another program. It is better to keep the program vital and human and always subject to change. The technique of country-church work can be taught. In fact it is now being taught in several schools.

In addition to all this special and general educational training we still have to study the relation of the country church to its local community. This involves the social, economic, physical, and institutional phases of community life. The church can be studied in its relation to the community and the institutions of the community. When the total task of the institutions of the community has been outlined, the specific task of the church can be determined. It will be found that the church can do some things alone and other things in co-operation with other institutions. For instance the church may find a country community without any

wholesome recreation or social life. Something may be done as a first aid by the church and something more may be done in co-operation with other institutions in a community-wide recreational program. Here is where the bishop might find a place for the preacher who knoweth not Jerseys either in hogskin or cowhide. The preacher might know nothing about cows and still be able to help the farmers find cow specialists if a problem involving cows arose. A mere knowledge of bovine lore is of no value aside from service value. It is futile for the country preacher to attempt to know every technicality of the farmer's task. It is just as logical to expect a city preacher to know the job of a ribbon salesman. On the other hand the country preacher has to know the texture and make-up of a country community and learn how to relate his church to its entire life, including the cattle on the hills and the hills themselves.

With all this and much more which can be added as educational training we introduce our candidate to the country and bid or beckon him to enter. This education has cost him real money in addition to what it has cost the church which has many and varied tasks for him. He is wise enough to know that the city is no easy field and that mission work is still a task for hardy souls. He knows the difficulty of the country ministry and feels worthy of making an effort in this field. Along comes some church official looking for a man for a country circuit. By combining mission money, house rent, and uncertain predictions of official boards in regard to salary, the trained man is secured. The salary offered has to be stretched by hope, imagination, and a special work of grace in order to afford a living wage. After a time the preacher finds that the very things he is trying to secure for the country community are denied him because of poverty. We advocate that under such circumstances the preacher be freed from the injunction to give no time to so-called secular pursuits and that he be allowed to pursue any honest dollar that offers him a chance to stay in the country and preach part or full time. We would go further and train him in such pursuits as fit into his task as a country preacher. If he has a chicken yard, why not train him in the art of coaxing eggs from unwilling hens? If vegetables must be raised, why let him learn from the trial and error method when he needs onions? This is only a suggestion and there are those who may object on the ground that the church might suffer the loss of the pastor's time. One of the time-killing and secular tasks to which the underpaid preacher is heir is that of making ends meet which have no intention of meeting in this world. "Give us this day our daily bread," was a prayer once offered as a model by one who served Judean farmers.

What about the training of the ministry already in country churches,

and the men who enter the Conferences annually? Seventy-one per cent entering the Methodist Church as ministers in full connection are without theological-school training. It is safe to say that the majority of this untrained group entered country churches. In the year 1926 there were taken into full connection by all the Annual Conferences of the Methodist Episcopal Church in the United States 427 men. Reports from 420 of these men were received by Miss Margaret Bennett of the Life Work Committee of the Methodist Episcopal Church in a study of Educational Statistics of Ministers, and the following facts were established. One third of the number had only a high-school education or less. Two thirds of the group had had a year or more in college. Forty-nine and five tenths per cent of the entire group had no theological training and twenty-eight and six tenths per cent entered Conferences with degrees from theological schools. It is clear that our discussion so far has had to do chiefly with the small group trained in the schools of theology. It is also clear that little definite training will be available for the men who are already holding charges as Conference members or as supplies. The church has made some effort to train these men for a more effective service to country communities. Epworth League Institutes, Summer Schools for Rural Pastors, Conference Course of Study Schools for Undergraduates, and other educational processes have been set in motion. There was a time when thirty-four Methodist schools of theology, colleges, Wesley Foundations, and secondary schools were giving special courses for country preachers and conducting extension courses. Just now less is being done than formerly. In some cases the money was lacking and in others business administration and typewriting were more pressing in Methodist schools. In every case the teachers had to work on the fringe with a minority of students willing to accept classification as a barnyard brigade. There is no great and surging movement for educating of country pastors right now in the Methodist Church. The outlook is not promising.

We venture to predict that some day in the future, too far to foretell, there will arise a movement among farmers and others who live and labor in the quiet countrysides for an educated country ministry. A few communities have already secured such leadership. An occasional theological seminary has undertaken the training of this leadership. Young men are looking about for such centers of training. Every year a minority of country preachers attend summer schools for rural pastors and haunt the halls of the State university or college which offers training on anything from corn-borer preventatives to correct theories of evolution. These and other things of like nature furnish the basis of hope for a better day.

THE SPIRITUAL ELEMENT IN HISTORY

JAMES ALLEN GEISSINGER

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HERE is a truly great book.¹ It deals with subtle and far-reaching facts and truth in a sound but also in a large, fair-minded way. The author is concerned to discover the meaning of history, and at once we can see that he has mapped out for himself a large task. But as the reader goes forward he is more and more impressed that the author has special equipment for his task. For he has conjoined with respect for the scientific method and apparatus an appreciation of the facts that lie beneath the surface of life hidden in the recesses of human hearts and that abut upon the higher levels of thinking and living. One goes but a little ways in the reading of this book until he feels that the author is a spirit akin to Benjamin Kidd, with Kidd's gift for large and luminous generalization. He has, to an even greater degree than Kidd, a feeling for religion, and that is saying a good deal. Without any parade of erudition, the book discloses a thorough familiarity with the work of more recent historians and the discoveries of anthropology. His range is as wide as that of H. G. Wells, and he has a keener regard for the total reality of the world than Wells has. He never lets his imagination run away with him as the great Englishman frequently does. Unlike Wells, he is not bent upon making a readable book, though his style never falls below a high literary level, but his major purpose is to get at reality and at the total reality, to get before the reader's mind all the factors that enter into the fascinating human drama.

It is possible that the average reader scarcely appreciates the change that has come over our historical narratives. It is not so much that a new school has arisen as that a new point of view has been taken by all the schools. As one compares the historians of the nineteenth century and their work with, say, the aid of such an interpreter as Gough, with the work of men like Wells, Van Loon, Robinson, Barnes, Bury, and so on, he sees that not only has a new attitude been assumed toward the life of humanity, but a new feeling and quality have entered into the texture of the historical fabric. It is not so much that an over-emphasis has been placed upon geography, economic pressure, scientific inventions, the work of the laboratories, as that the soul has gone out of the thinking,

¹ *The Spiritual Element in History*. By Robert W. McLaughlin. New York and Cincinnati: The Abingdon Press.

feeling and writing of the latter-day historians. I take it that Doctor McLaughlin's book has, if not as its chief significance, at least a real value in that it is an antidote for Wells, Robinson, Van Loon, and others, and here is a real need.

No one who has intelligently read these men but has felt that they lack an appreciation, for instance, of the historical impact of Christianity, and on the whole are without a true sense of the place of the spiritual in the life and development of mankind. It is true that Robinson's book, *The Mind in the Making*, is marred and thrown out of proportion by attempting to explain the modern mind without any reference to Christianity and its impact upon the lives of men and nations. It is possible that Doctor Robinson would want to take exception to Doctor McLaughlin's criticism of his position. He states in *The Mind in the Making*: "I am not advocating any particular method of treating human affairs, but rather such a *general frame of mind, such a critical open-minded attitude* as has hitherto been sparsely developed among those who aspire to be men's guides, whether religious, political, economic or academic." This is doubtless true, and it is also true that Doctor Robinson names as the sources of the modern mind "Our Medieval Inheritance," or what Santayana called "The Christian Epic," and in general fairly characterizes it, but the objection of Doctor McLaughlin is that he identifies this Christian Epic with Christianity itself.

Van Loon's charmingly told story of mankind is utterly spoiled by its unintelligent handling of the life of Jesus of Nazareth. His book, with many merits and a real fascination about it, drops to the level of flippant and impious caricature when it takes up "The Story of Joseph of Nazareth whom the Greeks called Jesus." Mr. Van Loon is writing for youth, really for early adolescents, and he cannot be rated as a religious illiterate. One is virtually forced to think that he writes as a propagandist with a slant against Christianity. The same impression is made also by Van Loon's treatment of the Reformation and the Religion of the Middle Ages. His treatment of the Saints generally is without sympathy.

In like manner, grateful though we may be to Mr. Wells for the large canvas he paints upon, for the striking colors he uses, and for his clear-cut lines and massing of material, much of his work is out of key, out of perspective and with very little sense of proportion. For instance, in a broad, free way he speaks of Buddhism, Mohammedanism and Christianity as if they were on the same level, and, of course, Mr. Wells is intelligent enough to know that this is not true, even if we confine our attention to the literature of the three faiths, and is much less true if we study the impact they have had upon the total life of humanity. Doctor

McLaughlin is entirely fair when he raises the question as to how much Mr. Wells knows about his sources for Buddhism and Mohammedanism. Nor need we give him credit for large tolerance or comprehensive sympathy. His outcome and result are due to an anti-Christian bias, and he suffers from a historical squint. He knows how to affect a jaunty air, and with a British bluntness he has the ability to cover up vast areas where his information is scant by the trick of glowing rhetorical periods.

Doctor McLaughlin shrewdly says, and we feel his prescription covers all three cases mentioned, for with slightly varying symptoms the disease in each case is essentially the same, these men who have written our recent best selling historical romances need to soak their minds in the writings of Bosworth, Hocking, Jones (Sir Henry), and Troeltsch.

However, I would not leave the impression that Doctor McLaughlin is primarily concerned to indicate the shortcomings of these latter-day historical prophets. As we have said, he is concerned to get all the factors in the historical movement of humanity before the mind of the reader, and those who have not read this book have a treat before them as they make the journey over the past under the delightful guidance of this man who isn't afraid to go far, who knows the various out-of-the-way corners of the world, who frequently turns aside from the beaten paths, never seems to be afraid of losing his way, and never does, and has the freshness and vigor of the morning about him, and leaves the minds of his companions, not jaded, not depressed, but invigorated and eager to go on. The book is remarkable for its hearty appreciation of the economic aspects of history, of the play of ideas upon life, as well as for its understanding of the range of motives and the place of emotion. It is amazing how, in a book of this compass, such a wealth of material could be crowded, and yet leave an impression upon the reader's mind of ample spaces and of leisurely judgment. The author enters easily into sympathy with Augustine and his point of view. At the same time he is equally at home with the range of Karl Marx and Hegel. On one page he flashes light upon the spiritual significance of the Reformation, and on the next he is giving us some very interesting asides concerning the groups that met in various places to work out the Constitution for the United States. He manages to get into his picture the various factors that entered into the making of the age of discovery, and with the utmost sympathy follows the suggestions of events and their juxtaposition, and is not one whit behind any of the historians who have seized upon the economic point of view in his appreciation of these values. But at the same time he has a genius for biography and for the aspirations of the saints and the motives that drive men's hearts.

The book seeks to give place, as has been indicated, to the spiritual factor in history, not that the author seeks to prove that the spiritual is the explanation of all things, but that he rightly insists that nothing can be understood if we leave out the spiritual factor. And that is exactly what some of our latter-day historians are seeking to do.

Doctor McLaughlin says:

"It is a commonplace thought among historical scholars that the spiritual element has played a tremendous part in our growth as a nation, but, as far as my knowledge goes, there is not a textbook (and I have examined many of them) written by a first-class historian and used in our schools that gives serious consideration to the spiritual element in our history. This is an amazing fact, and as disturbing as it is amazing, for it means that our young people as regards the teaching of history are receiving an utterly distorted conception of our national development" (p. 43).

The general public as well as our school youth are in like manner being mistaught by these popular historians, not that there is objection to beginning the history of mankind with chapters on the relation of the earth to other planets, to be followed with the romance of the reptilian world and the coming of the lower animal kind, until after a free and full display of the Piltdown, Neanderthal and Cro-Magnon reconstructions we come to primitive man as known to actual history.

Doctor McLaughlin also likes to make a long running start, and is fond of wide horizons. In fact, we never lose anything by standing back a sufficient distance from the picture upon which we are gazing. He himself names as birthdays in the life of the earth, the coming of plant life, and then the beginning of animal life, and thirdly, the advent of man, and finally—and it is the finally that is significant here—that great day when "Christ appeared expressing conscious life, self-conscious life, with such absolute perfection that for the first and only time the divinely self-conscious life was revealed."

But if the meaning of history is found in the record of achievement, individual and collective, shall we tell the story of plant and animal life on the earth, the story of the men of the Old Stone Age, their record of the expansion and decline of empires, the development of an idea like that of freedom, or record the flash of genius in Leonardo or Shakespeare, and not as well give the outstanding achievements of history, such unparalleled achievements as the life of Jesus of Nazareth and his perfect teaching about man and his life on the earth?

The reader may well judge whether the latter-day historian has really been fair to these latter facts, whether he has taken the trouble to evaluate them and to set them in the proper perspective. Yet, without

any question at all, the most potent influence directly playing upon the life of mankind these last two thousand years has radiated from the sinless life of Jesus and his teaching concerning man's life upon the earth. Historically speaking, Jesus of Nazareth brought life and immortality to light, and it is in his light that the modern world moves about its various tasks. It is the veriest dogmatism and bigotry that will ignore such a pervasive fact as this. "Measured both by time and space, Christianity is the most stupendous event of history" (p. 297).

Doctor McLaughlin paints his facts upon a much broader canvas than that used by Shailer Mathews in his *Spiritual Interpretation of History*, and brings out far more commandingly the spiritual element in history, though perhaps the comparison is not altogether fair as the purposes of the two men differ. Professor Mathews is concerned to trace the influence of such ideas as justice and right upon the history of the race, while Doctor McLaughlin's significance is that he is not concerned with any one factor, but with relating the various factors in a true way.

It is not desirable, if it were possible, to bring into a brief review of this suggestive book references comprehending its wealth of facts and the happiness of its illustrations. Had the author done no more than remind us "that the person is central in history" (p. 239) his book was well worth writing, but he has enhanced its value by working out the various implications of this great truth, and by making its bearing upon events stand forth clearly, and in doing this the author brings before the reader numerous interpretative allusions to many of the great biographies and the various works of the foremost historians. These allusions are always interpretative. They are used in a large-minded way and handled with appreciation and sympathy. At the same time I know of no other book of this type that brings out so forcibly the place of convictions, ideas, ideals, motives, emotions, sentiments, in the shaping of history. We have here an illustration of what Benjamin Kidd calls "the emotion of the ideal" which has ever been the mightiest dynamic in every creative epoch in the history of mankind, whether we think of the Golden Age in Greece, or the few wonderful years Polybius writes about, the epoch of the Eighth Century Prophets in Israel, the expansion of Christianity for three hundred years, the ages of the Renaissance and Reformation, or even of this age of the machine and the laboratory and of inventive ingenuity, when, under the impulse of the men of the laboratories and such guides as Wells and Robinson, we are pell-mell in the race to head off catastrophe, albeit we are suffering from the fallacy that the more we know the better we will be, a fallacy as old as Socrates and as young as Wells.

History under this author's treatment is not a matter of the desk and

the lamp. It gets out-of-doors and it becomes a fascinating story, a drama of real life with as much coloring as a masterpiece of Hugo, as much movement as a drama of Shakespeare. We feel the influence of wide areas of land and great stretches of water, the play of economic pressure, the march of events, the liberation of new ideas, and such ideas too as goodness and immortality (why not?) and the great mystical emotions. History is compact of all these things. Professor Sloan tells us that Napoleon devoured Plutarch's Lives, and so we can see that that ancient worthy was really the fellow who dropped the match in the powder magazine of revolutionary Europe. Simkovitch has written eloquently about the exhaustion of Roman soil as an important factor in the decline and fall of Rome, and also about the place of hay in history. But you will not thus find a clue to the career of Joan of Arc, or what Strachey is pleased to call the fanaticism of Chinese Gordon who at least did not "rat out," or of Florence Nightingale. We here come upon sentiment as we do also when we come to interpret the career of a Pasteur, who has done so much for the physical comfort of humanity and the eradication of physical disease, but whose soul is closed to our understanding until we keep in mind that he died with a crucifix in his hand. Whatever we make of the results achieved by the great mathematician and physicist, Clerk-Maxwell, we shall fail in our understanding of the man unless we recall how he would hurry from his laboratory to partake of the services and the sacrament in the little Scottish kirk. These are important leads, and the consideration of them is not to make history gossipy. It is rather to get through them to the motives that are the real driving powers in this world of things. If it is true that there was a time when Mohammedanism was locked up in the heart of a boy and its devastation might have been circumvented, had he been dealt with intelligently, these clues are by no means unimportant. It is by ignoring goodness, saintship and the emotional ideal that many of the disastrous tendencies that blight the earth find their release. Suppose Lenin and Trotsky had been met by the spirit of a Saint Francis or of a Saint John Wesley, how different the face of the world might be this day! Let us say again there is no need of minimizing the influence of new lands, trade routes or invention, or the progress in material sciences, but on the other hand, why should any real historian be disposed to ignore the martyrdom of a Stephen, or the Damascus Road experience of a Saul of Tarsus, to say nothing of the fruitful energizing of one of the mightiest empire builders this world ever saw, whose notes and memoranda from the field, written along the line of battle as part of the day's work, have taken their place, in the opinions of those competent to judge, among the great literary masterpieces of the ages?

Doctor McLaughlin has gone farther than we have indicated. While the three factors, or forms, of energy, the economic pressure, ideas, and the spiritual, operate to create events, certain assumptions emerge that are made reasonable and must be looked to if we are to come to an understanding of the meaning of history. These assumptions are the sequence of events, a pervading unity and a progress traceable in events.

The author calls attention to the question raised concerning the reality of progress, and after touching upon varying opinions to the effect that progress is inevitable, or that other opinion that it is impossible under any conditions, and that still other opinion that it is possible under certain conditions (a survey that traverses much modern opinion expressed in periodicals and books), the author concludes that progress is traceable in history in the emergence of the idea of the worth of human life, in the respect due each person because of what he is in character, the sense of responsibility, and the emphasis upon duties rather than rights, and then asks, does not history warrant a fourth assumption, the assumption of God—an important assumption, for, according to Plato, "A man does not begin to live until there has come to him a vision of the heart of the universe, the sovereign good, the light, life, fire and glory of the whole universe. When his elect citizens had seen that great sight, they were ready to come back and be politicians."² Doctor Gordon, commenting upon the above, says, "Reflecting on this, I have many times cried out, 'My God, how far we have fallen.'"

The recent historian finds this assumption embarrassing and seeks to avoid it. Poets like Browning and Wordsworth have no such embarrassment. Nor have philosophers like Croce, Sir Henry Jones, Hocking, McDougall, Royce, James, Troeltsch. They see the hand of God in history, and, like Bosworth, "the will of God has the intelligent set of a Vast Mind Energy toward a goal" (p. 229). Likewise, the modern scientist like Lord Kelvin, Louis Agassiz, Faraday, Clerk-Maxwell, Compton, Coulter, Osborn, Milliken, accepts as reasonable the assumption of God in nature, culminating in human nature, and, as our author says, "The masterly Gifford-lectures by J. Arthur Thompson, entitled *Animate Nature*, could be given as a course of lectures in the Department of Theology in a Theological Seminary" (p. 239). But our modern historians are troubled at this point. The idea of God does not fit into their scheme of things. The spiritual element in history is beyond their range. This is a peculiar obliquity, for the ancients, like Polybius, Livy, Plutarch, recognized "Fate," "Fortune" and "Providence," while Niebuhr, Guizot, Lord Acton, Stubbs and Ranke were, as the latter said, "enchanted by the

² Doctor Gordon: *My Education in Religion*, p. 8.

loftiness and logic of the development" in events "by the ways of God."

But not so these latter-day historians. Because of difficulties peculiar to our time, such as that the historian deals with but fragmentary records of personal life, never with lives as wholes, ever faces in the human record the facts of the incalculable and the fact of freedom, with the manifold complexities that arise on the human level, and because of the increasing secularization of life, together with the latter-day emphasis upon the common and the obscure and the rapid multiplication of source materials, the historian takes the easy course seeking to escape the spiritual element and the fact of God altogether.

In closing it should be said that no review can possibly catch the tone and quality and suggestiveness of a great book like the one we are considering. We believe that every intelligent layman and all who desire to become intelligent should read a volume of this kind, not only to overcome the influence of much of our historical writing which is little better than an emasculation of a history of humankind, but also that there might be brought to our individual task to-day the inspiration of larger outlook and deeper gratitude that must arise in the heart of the man who thus surveys the age-long striving for justice, truth and goodness.

The book does not preach. As we have said, it is cast in a large mold and moves on a high plane. It is characterized by a noble dignity both in conception and phrasing. It is not primarily a criticism, and yet it abounds in criticism, always urbane and germane. Its criticism in fact is often overwhelming, and it is no respecter of persons nor is it easily brushed aside. The book is born of sound knowledge, of wide information, of careful reading, both of literature and of events, and has a true perspective. The aim of the book is to discover to the reader ranges of fact ignored by historical writers, and to unearth obscured places in the human record, and to suggest that we restore obscured features in the likeness of humanity. It does this, and because it does it, the book will be welcomed by all those, like teachers, and writers, and preachers, who have the task of interpreting life and the march of events.

It is to be hoped that the book is prophetic of what is to be. It seems certain that we are suffering from a passing phase of thought. The soul of man again and again has demanded its own and the spiritual hunger of man which cannot live by bread alone will be satisfied. Sooner or later, let us hope sooner, our slow-footed historians, who have lingered too long possibly in our modern laboratories, will yet move out into the open and up to the levels already reached by our poets, philosophers and scientists. When they do cover this distance, we may expect a larger appreciation of the spiritual element in the drama of mankind.

RELIGION IN MEXICO

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THE problem of the church in Mexico is a grave problem. The problem of religion in Mexico is a graver problem. Whether Mexico is to rule itself or be ruled by Rome matters much. Whether Mexico is to advance or recede in the rule of God matters most of all. In the complicated conflict of church and state no other issue at stake is nearly so serious as the possible reaction of the conflict on religious faith and religious values.

The conflict seems to present four eventual possibilities. First, Rome may be victorious. In that case the trouble would soon begin anew. Second, some compromise may be made. Third, the Mexican people may learn to keep religion without keeping priests. Fourth, the Mexican people may turn against religion. The first and last possibilities would be disastrous, but seem improbable. The third, if not an impossibility, is at best an improbable possibility. The second, a compromise, seems as likely a forecast as one may venture in these whirlwind days. Meantime what happens to religion in Mexico? Let us try to discern its securities and its insecurities.

Its chief security is the invincible religiousness of the Mexican mind. This national characteristic is ages older than the sway of Romanism over the nation. It is probably older than the Papacy, perhaps older than the Eternal City itself. Being Aztec, it is primeval. Perhaps it could forget Romanism and still survive. Probably it is even now very much what it was before Romanism came. Likely Rome did what it could in purging Aztec heathenism of a few grosser features and then sprinkled holy water on the rest. I stood by the temple of Quetzalcoatl, built 2,000 years ago and lately exhumed. All over the facade of it were the huge snakes' heads symbolizing the forgotten deity. A decrepit old Indian tottered up to me. With inexpressible reverence he pointed to the monstrous symbol and told me it was "Saint Johnny." It was the god of his fathers and it was also the apostle whom he and Jesus loved. What did names or holy water matter?

In "the States" I had just seen "The Miracle." At Guadalupe I saw it again—minus the priests. Guadalupe is the national shrine. The nation, representatively, was there, and spiritually, too. The cathedral was thronged. Before the images, and the pictures, before the great altar,

hundreds, maybe thousands of candles shed an unearthly radiance. Well ordered processions moved from station to station, men and women made their way on their knees from outer steps to altar steps. Others seemed rigid in ecstasies of prayer. Rituals were well intoned. Chants swelled like organ strains. Now and again rose the thrilling shout, "*Viva el Cristo Rey!*" It was Catholic. It was mediæval. It was Indian, too. It was from the heart. Yet always and only the voices were the voices of laymen.

That was the Mexico of old, as much alive as ever. There is another, born yesterday, born of the revolution; new, yet vitally embodied with the old. Even where the revolution has been wide and wild in its sweep, it seems to have swept away the symbols rather than the substance and spirit of the old devotion. From far Yucatan comes a strange tale of peons in red revolt, raiding the churches and smashing there the images of those saints on whose holy days they had done penitential toil for unholy masters. Then the same peons in their cabins lit candles in honor of the same saints. The zealots of the new are still the votaries of the old. Nor is it only in Guadalupe or the shrines that the sacred Name is acclaimed. Last summer, when labor made its great street demonstration in protest against the Catholic boycott, great banners were emblazoned with the words, "Long live Jesus, the Carpenter of Nazareth!" and "Hail to the Christ, the Workingman's Friend!" On the same occasion, the representatives of organized labor, in their official address to President Calles, explicitly warned the nation that antagonism toward religion should not be involved with antagonism toward the priesthood.

One way of expressing the Mexican's native religiousness is to say that he is a born artist. There are other reasons, but, if for no other reason, his æstheticism would make him religious. He sees and hears and values everything under the categories of the beautiful. And religion is his perfect work of art. It is the culmination of picture, poesy, melody, harmony, ecstasy, for him. Can such æsthetics be translated into ethics? Given education, which probably means the correlation and evaluation of the greater ideas, the religion of ritual ought naturally to evolve into the religion of righteousness. For what is morality, once understood, but perfect beauty in behavior? And what is religion but the culmination of beauty and morality, the confidence that the Beautiful, the Good, and the True are alive in the life of an Infinite Being?

There, too, are the church buildings, ten thousand of them. In many a wretched village is a church more costly than the sum total of all the structures and all the chattels that cluster round it. Sometimes we say, That church embodies the extortion which priests have practiced upon

the superstitious poor. At other times we say, That church embodies the love and the joy with which the poor have expressed their very souls. That, too, is what the Mexican government says about it. It says, The churches were made by the poor for love's sake, not for the priest's sake. Therefore, the churches belong, not to the priests but to the people. Therefore, the state "confiscates" the churches by making them public property and "persecutes" the priests by requiring them to acknowledge the rightful owner. The village Indian loves his costly church because it is his own and it is his own because he loves it. If that is the true formula of his mind in this matter, then those costly churches are the precious spiritual wealth of the poor and their "confiscation" the greatest possible service and tribute that the Mexican government could render to religion.

Can the Mexican mind turn its affinity for religion into the organization of religion? Not conclusively, yet appreciably, it is doing so to-day. These priestless churches are open, they are used regularly and thronged betimes. By whose arrangement? By "the official board," with good help from the "ladies' aid society." Speaking thus Methodist-wise is not far fetched. By authorization of the government, ten good men of any parish can take charge of the local church and proceed with the old-time religion. And rather generally those ten men are now on the job. And that is why Guadalupe and the other shrines and parishes still carry on. When the priests went on strike last summer they ran a desperate hazard. What an irony of fate if the parishes, or even part of them, should grasp the idea of religion without priests? What if the returning priests should find themselves quite welcome—as *pastors of congregational churches?*

There is further security for religion in the spirit of the Mexican government and its leaders. Perhaps some, even many, of these leaders are non-religious or even anti-religious. Such men are neither typical nor pre-eminent. It was my privilege to hear President Calles himself declare his personal respect for religion and his esteem for its function in the social order. The religious utterances of ex-President Obregon are at times almost fervent. It would be difficult to improve upon his appreciation of the affinity of spiritual religion and democratic government as he thus expressed it during his presidency: "The fundamental program of the Catholic Church . . . consists principally in guiding all souls along the path of virtue, morality, and brotherhood . . . aiming . . . to assure infinite happiness for all in life eternal. The fundamental aims of the present government . . . may be summed up thus: to guide all the people along the path of morality, virtue, and brother-

hood . . . to achieve a greater well-being for the earthly life. . . . Religion should nourish and guide the souls of believers. . . . Government should nourish the stomach, the brain and the soul of every Mexican. In this basic conception of the two programs there is nothing mutually exclusive; there should be on the contrary indisputable harmony."¹ A recent incident in our relations with Mexico is the address of Luis Leon, Minister of Agriculture, to a convention of our business men at El Paso, Texas, last March. This modest but efficient statesman made a commanding appeal to our patience and neighborliness and concluded by challenging both his country and ours to harmonize all international controversies according to the spirit and the precept of "the greatest of all books, the Bible."

In the first rank of Mexico's leaders stands Soto y Gama, her greatest popular and parliamentary orator. This picturesque and magnetic person was formerly known as a skeptic. Perhaps no parliamentary body for months past, or even years, has heard anything quite so amazing as the following religious testimony with which Soto y Gama startled the Senate of his country:

"I shall close my discourse and I wish to open it by honoring that holy Name which the church has forgotten—Jesus the Christ. . . . The thinking men of this assembly and the thinking men of Mexico believe in and love the Christ! . . . The revolutionary party would like to see all Catholics become Christians once more and we ourselves would like to be better Christians. . . . Along with the great things we have done we have sinned—and there is but one Person who can save us, namely, Jesus our Lord! . . . The problem of Mexico, as of the world, is the problem of raising our moral standards. Christ, and Christ alone, is the solution of this problem. . . . Here, then, I take my stand as a Christian. And if some shall say: 'My skeptic friend, why have you turned Christian so suddenly?' I can only answer—the sorrow and suffering of my people have brought me back to my Saviour. . . . If Christ should return to earth to-day he would take his stand with us. Let us then make him the Captain of our fate."

The acts of the government, no less than the words of its leaders, evince the same appreciation of religious values. In the parlors of the Ministry of Education one notes the mural inscription of the great names in education; two of the six were teachers of religion. There, too, one sees the traveling libraries such as the government sends far and wide to the remotest regions of the republic. One library has twelve volumes, one twenty-five. The larger includes *The Flowers of Saint Francis*, the

¹ Beal: *Mexico, an Interpretation*, pp. 177-8.

most religious of religious volumes. Both include *The Four Gospels* in the vernacular. This probably affords to the masses of the people the first adequate opportunity they have ever had to read the story of Jesus. Much has been said of the prohibition of religious teaching in Mexico's primary schools. Much might be said of similar purport regarding the schools of our own country. On my personal inquiry, the Minister of Education made two significant statements. There is no prohibition of religious instruction on Sunday nor outside school hours on other days. Also, public-school teachers are at liberty to read the Gospels to their pupils and to inculcate simple religious principles, as "God is love," "The soul is immortal." Rivera, the master artist of the revolution, depicts "Christ is heaven." In this painting, the exalted Saviour lifts his hands in benediction above a poor peasant working his land, wife and children sharing the toil and the blessing. And Jesus is smiling, the only smiling Christ, it is said, that Mexicans have ever seen. The government has made a poster of this masterpiece and exhibits it throughout the land.

A third security of religion is the catholic church not Roman. There is, first, that little group of priests who have had the courage to defy Rome and remain in the service of their parishes on the government's terms. Early in the year it was said there were eighty of these. More lately the number has been stated at three hundred. How far they retain the confidence of their parishioners seems an unanswered question. Could we know the answer, we would know something significant indeed.

More completely apart from Romanism is the Independent Mexican Catholic Church founded in 1921. It definitely withdrew itself from Rome. Immediately Rome locked the doors on the inside. Its members and priests are all Mexicans. Its worship is conducted in the language of the people, without Latin. Its Patriarch, the Reverend Jose Joaquin Perez, a Romanist priest for some thirty years, testifies to a weird tale of persecution almost unbelievable in our day and generation. It claims forty-eight parishes and some twenty thousand communicants. John Dewey says it is "abortive." Even sympathetic observers say it is not a spontaneous movement; it is government-made and is not growing in numbers nor influence. At any rate, it is there, it carries on, it ministers to certain numbers, it is a challenge to Rome, it may grow.

Mexican Protestantism is a power in the land. Those who look for numbers or listen for noise, report, "Nothing doing." There are no signs that the masses of Mexico are about to be converted by the North American missionaries. The missionaries are doing something at least as real, and perhaps something better; they are creating a Mexican Protestantism. This is evident in the palpable fact that the Protestant

churches of Mexico are to-day going concerns, with augmented attendance, no loss of morale, no critical emergencies or interruptions in spite of the drastic laws which suddenly deprived them of missionary pastorate and preaching and put them on their native resources for the essential ministries of religion. Inconveniences and perplexities there have been, but no break-downs. Had the missionaries merely built a machine, it would have stalled, maybe collapsed. But they have also evoked a life; it stands, it works, a living spirit is within the wheels. Meanwhile, the missionaries are making for themselves an abundant ministry in tasks of instruction, counsel, and inspiration. They do not complain of "the hard laws." They are friendly to the new order and hopeful of the nation's future. Their attitude is appreciatively recognized by the national leaders.

Among the contemporary statesmen of Mexico, Doctor Carhart of the Methodist mission and Doctor Howland of the Congregational mission are not overlooked either by visitors or the more discerning of the Mexicans. Their prestige is recognized far beyond missionary circles. Personally I met no single group in Mexico so marked by the combination of high mentality, practical realism, and spiritual idealism as the company of Methodist missionaries with whom it was my privilege to spend a notable and memorable evening. It would not be true to say that these Christian statesmen have given up "the conversion of Mexico." Their hands and hearts, however, are filled with the immediate task. That task seems to be twofold. First, to create and invigorate a Mexican Protestantism, rather to sell to the Mexicans an imported ecclesiasticism. Second, to impart Christian ideals to the public mind and the national institutions, perhaps even challenging the Roman church to come to its better self. An object lesson in good living is not in vain; Mexicans take note and compare notes and make other comparisons. Mexicans have noted also where the first well-conducted schools were found. It is not quite accurate to say that they are trying to model their public schools after the mission schools. Model schools are adequately described in the educational literature which is plentifully imported from "the States." But when they wanted to see such schools with their own eyes, Mexican educators did not altogether overlook the mission schools. And when they came to set up their own, they drafted teachers and former pupils from mission schools. The second highest official in the national educational system is the product of these schools and in the government's unique system of Educational Missions an official of high authority is a former "missionary woman."

Mentioning the Educational Mission suggests a significant coinci-

dence. These "missions" are one of the inspirations of Mexico's new day. The government's missionaries go far and wide proclaiming the gospel of education to the illiterate masses and the most secluded communities. At every stand they endeavor to extemporize some sort of school, utilizing the local material at hand. Some of our party remarked that here was something new under the sun. Others of us fancied that the thrilling stories we were hearing were rather like the stories we used to hear about the frontier Methodist itinerants of the long ago. As our old "circuit-riders" used to hold a "revival meeting," distribute books, tracts, and Bibles, appoint "local preachers" and "class-leaders" to care for "the converts," so these missionaries hold their educational revivals, establish their crude but glorious little schools, leave books and pamphlets, appoint teachers and officials, and then "ride the circuit" to their next "appointment." This is more than a fanciful analogy. Quite recently it is credibly reported that the Mexican educational authorities acknowledge in this regard a distinct indebtedness to the biography of Peter Cartwright.

Not only in education, but in many ways, Protestantism is demonstrating its leavening influence. Two of the highest dignitaries of the federal administration are Protestants. Another Protestant, recently governor of a state, is probably the outstanding leader of the temperance movement which has already brought two of the states under prohibition and is potently evident in the nation-wide campaign for total abstinence conducted by the Federal Department of Public Health.

An interesting evidence of inveterate religiousness is the current vogue of "the New Thought." Many of the educated class, both converts from Catholicism and converts from unbelief, have found spiritual readjustment in this imported cult. To us the "New Thought" may not seem very thoughtful nor very new, but we admit its spirituality. It is a very religious religion. It means so much in Mexico that John Dewey found it difficult to convince Mexicans that it was less than a foremost interest in the United States. Even if it is not the religion that some of us would choose for Mexico, it is one more heartening evidence that Mexico chooses to be religious.

May we hope that Romanism itself is a security for Mexico's religion? To be sure, Romanism means prelacy, priestcraft and superstition, but Romanism also means religion. It is possible for Romanism to lose part of its worse incidents and grow in its religious essence. We all know better Romanists; why may they not be the earnest of a better Romanism? It is possible that such may be the issue of the present conflict of church and state. The easiest way for the Catholic hierarchy to

escape from its present predicament happens to be also the right way; namely, to offer a better Catholicism as price of a better standing in the esteem of the nation.

Religion in Mexico has also its insecurities. The forecast for the new day is "unsettled." "Thousands are giving up religion." So we were told by the ecclesiastics. So we were told by the revolutionists. Each side blames the other. A time of great transition is sure to breed some apostasy along with many other sorts of change. If this were all, no one need be blamed and no one need be discouraged. But there is reason to fear in this case that there is some measure of truth in the responsibility with which each party charges the other.

If the priesthood has fostered superstition, or even connived at it, the pendulum swing toward irreligion is inevitable. To be prodigal of maledictions is to invite the multitudes to witness that maledictions don't work. To tell the peons that devils and diseases will get them without the expensive incantations of the priests, insures an economical disillusionment now that the priests have gone on strike. But there is deadly danger lest these benighted peasant minds may conclude, because maledictions are futile and incantations unnecessary, that religion itself is futile and needless. Seemingly this occurs.

On the other side are the propagators of irreligion. Mexico may have no more of these than other countries. But Mexico's present crisis gives such agitators a strategic opportunity. The anti-clerical attitude of the government may easily be mistaken by ignorant millions for an anti-religious attitude. The enemies of religion as well as the zealots of the church will endeavor to promote this error to the limit. As to the revolutionary leaders, the evidence already adduced should acquit the more eminent and the greater number of any such sinister purpose. Nevertheless, in every revolutionary movement there are sure to be, along with all sorts of extremists, the anti-religious extremists. This element seems to be already trying to capitalize the prestige of the government and the revolution into an asset for their unholy propaganda. The prelates told our company that a "socialistic catechism" used in public schools definitely inculcates irreligion. That is probably an exaggeration, but it is bad enough even if it is the merest fraction of truth. Some years ago, in order to demonstrate that heaven would visit no deadly punishment upon the doers of sacrilege, certain revolutionary generals caused their soldiers and even their female camp followers to desecrate the churches. The avowed purpose was to dispel superstition. Whether or not there was any ulterior purpose of discrediting religion, it is at least true that those generals were playing with fire. One of the leading radicals told in my

hearing about an agrarian agitator who shouted to a mob of peasants: "Unspeakable crimes have been committed against you in the name of the Father, Son, and Holy Ghost; now we offer you land and liberty in the name of the devil!" And the mob answered, "Long live the devil!" The influential man who related the incident seemed to gloat over it.

A further danger is that the government, if driven to extremities, may appeal in desperation to the anti-religious spirit. It is not to be thought that the men who now constitute the government would ever resort to such bad measures. But if these moderate statesmen are thwarted in their great reforms, as they might be, for instance, by the blundering unfriendliness of the United States, they would then almost surely be superseded in leadership by a motley crew of uncompromising fanatics, unscrupulous demagogues, and red-handed bandits. Such leaders would be likely to act on the theory that nothing but "red, fool fury" could save the revolution. Knowing, of course, that simple folk cannot be infuriated by moderate ideas, they might hazard the reckless experiment of stampeding their ignorant fellow countrymen from the present extreme of ultra-religion to the opposite extreme of irreligion. They might not altogether fail. The greater masses would probably remain unmoved. But a formidable minority might recoil from the fanaticism of superstition to the fanaticism of anarchy and atheism. Even millions, as once in France for a few lurid days, might revolutionize God out of their poor fevered hearts. A tragedy that has more than once been enacted among peoples more sophisticated and less provoked might very well occur among such multitudes of frenzied Indians. Something of that sort is what might easily result should the United States withdraw recognition, lift the embargo on gun-running, plunge Mexico into an inferno of civil war and hound its government into counsels of despair.

The *securities* of religion in Mexico are the native religiousness of its people, the reverent moderation of the present leaders and the present governmental policy, the various forces of Mexican Protestantism, and the probability that even Rome may grow in grace through the chastenings of adversity. The *insecurities* of religion are the inflammable bewilderment of superstitious and illiterate millions, the conscienceless cunning of irreligious propagandists availing themselves of a confused and turbulent situation, and the possible desperation of the revolutionists. Hope, rather than prediction, seems warrantable. "There is thunder on the horizon as well as dawn."

WHAT PRICE CHURCH HISTORY?

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CHRISTIANITY is at the cross-roads. Protestantism, depending upon the individual as a unit who does not exist, is almost defunct. Catholicism, though grounded in the communal principle of the mystical body of Christ, is an anachronism. The church in general is failing to meet the deepest needs of the age, her creeds discredited, her forces split and at variance, her message disregarded when not openly derided. She has identified herself with the materialistic, grasping semi-pagan civilization of the West, condoning when not upholding the vices of the latter. Religious forces seem to be working in a haphazard fashion with few results to show for the effort expended. New cults arise and capture the crowds. Church members usually do not know what it is all about. They see the buildings, feel the impact of the mystical, sensuous forms, are influenced by environing social forces, vaguely surmise that they are dealing with something that is worthwhile and that they ought to belong "if the preacher is satisfactory."

This exaggerated statement, gleaned from numerous sources, suggests that something is wrong. Although forms and machinery and agencies are present as never before, the church lacks the power, the dynamic, the creative spirit wherewith she might shake the world. Not much of that shaking is in evidence. Is it not the part of wisdom to utilize all the sources of power available? Ought not the church of Jesus Christ freely and anxiously seek every avenue leading to spiritual and cultural power and vitality? One such demands our earnest attention because of the very neglect into which it has fallen. Reference is to the life-giving potency inherent in the story of the most unique movement in history, the simple yet incomparable annals of the church. The woeful ignorance of the vast majority of church members of the history of this movement cries out to heaven. Had the old Hebrews shown no more consideration for the tragic yet glorious history of their race who knows but that the Hittite fate might have been theirs?

The sad fact is that in many circles the past is taboo. It is assumed that we have outgrown the customs, ideas and ideals of former days. Why waste our time with that which is imperfect when the perfect may be had? It is far better to concern ourselves with things mature and

things present. Bury the crude and dead past in the grave of oblivion where it belongs! Our tasks, obviously, deal with the present world in which we live and we need all our energies to solve the persistent, urgent problems which press upon us every day. Why seek for more in other days? To do so would be the height of folly when so many concrete and powerful foes actually confront us with evil intent. A man who is attacked by a wild animal does not ponder the question of the relation of the Crusades to the Reformation. We are being attacked by wild animals of various sorts and ought not to divert our attention to things remote. Thus runs the argument.

A number of questions immediately arise. Have we outgrown the best that the past offers us? Should not a recognition of the fact that we are heirs of the ages be in harmony with an appreciation of our rich heritage? Even if we would, we cannot arbitrarily extricate ourselves from the vital bonds which link us irretrievably with that past. Neither can any intensification of the modern superiority complex relieve us of the necessity of going to school to learn from the accumulated wisdom of the ages. Indeed, some thinkers doubt whether mankind has made much progress outside the material realm during the last millennium or two. However, granting with Goethe that mankind is ever advancing, with him we may also say that man remains ever the same. If the latter is true, then the history of man through the ages may be of incalculable profit to us. A knowledge of the experiences of the human race as revealed by history may not be of much value in the building of better Fords but who can doubt that it aids in the building of better men? Even Henry Ford is greatly indebted to that which, because of his limitless ignorance of the science, he called "bunk." Marvin, in his fascinating book, *The Living Past*, says: "The great thinker uses the past, not only as all of us are bound to do, unconsciously, as the air we breathe, but deliberately, taking the old problems and the conclusions of his predecessors, thinking them out again in the fresh light of a later day, and gaining at last a new form, adapted to the growing unity and efficiency of the human mind."

We may hesitate to accept Cicero's dictum, "Not to know what has been transacted in former times is to be always a child," but the truth in an additional statement cannot well be gainsaid, "If no use is made of the labors of past ages, the world must remain always in the infancy of knowledge." Having risen to measurable heights of thought and achievement upon the rocks of the past, we dare not imperil the magnificent structure erected by a foolish disregard for the supporting pillars just because they are beneath us. Some of us are gradually learning to refuse to bow to the sway of geographical provincials who are seeking to cramp our

souls with littleness. When will we learn to deny narrow, chronological provincials the right of deciding the issues of life and death for us? Historical illiteracy may be as detrimental to progress as the ordinary kind. Witness Mayor Thompson's attempt to Americanize (?) the history texts of the Chicago public schools.

It is taken for granted that an American citizen should be familiar with the history of his country. Such knowledge makes for better citizenship, for greater stability in government, and for a more harmonious communal life. It is *not* taken for granted that a member of the church should be acquainted with the history of the Christian movement; yet such information would make him not only a more useful member to his own denomination but a mightier factor in the building of the kingdom of God. A knowledge of the wider and deeper interests of this kingdom is an effective antidote to narrow sectarianism and bigoted partisanship. A Catholic scholar, Bishop Shahan, wisely suggests a Christian ought to learn "a broader, more discriminating charity from the sight of so much human weakness, so much discrepancy between graces and deeds, office and conduct, the fair outside and foul within." Consequently teaching merely the history of one's own denomination is inadequate. It must be supplemented by the broader outlook to make even the limited field appear in its correct historical perspective. Such knowledge, based upon accurate and sympathetic historical research and not presented for purposes of party or sect, ought to lead to all or to some of the following results.

I

It ought to furnish a more just appraisal of the founder of the church. The full significance of the life and work of Jesus Christ cannot be exhaustively revealed within the limits of the New Testament. The "power of an endless life" transcends the bounds of a brief human life. It can be understood, its influence duly weighed, only after succeeding ages have contributed of their rich lore to the common treasury. As we note the marvelous mystic touch of the Christ, not only upon his immediate disciples and followers, but also upon an Origen, an Augustine, a Saint Francis, a Luther, a Tolstoi, a Ghandi, we begin to sense the real meaning of that life which has been the source of more love and more strife, of more doubts and more certainties than any other. Nineteen centuries of Christian history, in the broadest sense, are needed to portray the fullness of the stature of the Christ, for we do not know a man thoroughly until we compute as best we can all the power that has gone out from his life. In the case of Jesus, especially, is it true that we must ask, "What did he cause his disciples to say and to do; how did he affect the life of his

followers down the centuries; what forces did he set in motion?" A loyal follower of Jesus ought to be interested in every attempt which brings the Master into stronger relief.

II

Church history not only completes the New Testament, a continuation of the Acts of the Apostles, so to speak, but to the Old Testament also it bears a relation which needs explication. Everyone concedes the value of an intensive study of the Old Testament because of its general importance and its uniqueness as a piece of religious literature. Equally important is its relation to the greatest event in history, the coming of Christ. But who would care to claim that the preparation for the Master in the religious and national history of the Hebrew race is of more vital interest to the Christian and to the world at large than the subsequent development and extension of that most marvelous movement in all history, of which he was the founder and for the establishment of which he gave his life-blood? If we were to draw two lines of about equal length, representing respectively the Jewish period B. C. and the Christian period A. D. with Christ separating them, the following items on the basis of fact might be listed.

B. C.		A. D.
.....	CHRIST
(1)		(2)

Line two is as important as line one. With Christ as a fact in the lives of men and not merely as a fond dream of Messianic hope, we might even consider it of greater import. However that may be, it is only fair that our thought and attention be divided equally between the two. But what do we find? Everywhere, in church schools and at institutes, courses and talks are usually arranged on the basis of the importance of line one and the non-existence of line two.

This state of affairs is tragic because it fails to open up one great avenue of approach to Christ. It is unwise policy in its failure to employ an effective method to bind people more firmly, because more intelligently, to Christ's cause. It can be justified only on the ground of the dictation theory of biblical inspiration associated with the conception that God's revelation was exhausted with the New Testament writers. In fact, it is just that mechanical action of revelation which has given us the one-sided emphasis. It is time that the church wakes up to the situation. To quote an authority, T. R. Glover, "It is a drawback to religion that Christians, Catholic and Protestant, are so inattentive to history. In religion, and

not least in a religion that avowedly rests upon a historic personality, such an attitude of inattention is inexcusable and . . . fatal."

III

Furthermore, history serves as a corrective. When a person realizes that man, with his wants and aspirations, his trials and temptations and instincts, has remained much the same through the period of recorded history, he sees that he can obtain considerable help from the experiences of his fellow men. Although history does not necessarily repeat itself, and despite the fact that a blessing to one age may become the curse of the next, it is safe to assume that moral blunders and ethical derelictions and religious superstitions have proven a bane to every age. One of the best preventatives to a repetition of mistakes made by the past is to be forewarned, and thus forearmed, by a study of the facts of history.

If worldliness threatens, consult the age of Constantine. If officialism looms in the offing, look up the mediæval church. If a narrow, bigoted religiosity usurps the throne, read about the religious wars of the Reformation era. If the inquisition appears in a new garb, become acquainted with the arch inquisitor, Torquemada, and listen to the Jews relate their heart-rending story of martyrdom at the hands of the church. If the Fundamentalist-Modernist controversy threatens a new split in Protestantism, reflect upon the orgy of sectarian divisions of modern times. If a protest against a crying evil goes too far it merely illustrates a law of history that results are usually obtained by an exaggerated emphasis. The pendulum of historic movements swings to extremes. Again the lesson appears beneath the surface as suggested by Macaulay: "He alone reads history aright who, observing how powerfully circumstances influence the feelings and opinions of men, how often vices pass into virtues and paradoxes into axioms, learns to distinguish what is accidental and transitory in human nature from what is essential and immutable."

IV

In the next place, the stabilizing influence of history is not to be despised. When foundations are rocking, institutions crumbling, conventions weakening, new and seemingly destructive tendencies rapidly spreading, the archives of the past are at our disposal to aid us in the important task of transforming an atmosphere of gloom and despair into one of cheer and hope. Other ages had similar experiences and lived through them. Are we going into a new Dark Age? It need not presage the end of civilization, though it might lead to its temporary eclipse. Do we hear of direful portents? We need not be afraid, for such prophecies fre-

quently have been made, and—the world moved on. Are we deluged with new customs, modes, and ideas? Perhaps we are witnessing the birth-pangs of a new order. History shows the futility of displaying the red signal at every attempt to change things as they are. Over a long period it teaches that progressive evolution comes through constructive revolution. Changes in forms, group habits and practices sometimes build the ladder by which we rise; the stupid desire to maintain the old under all circumstances often leads to stagnation and disaster.

Amid the kaleidoscopic changes of our complex civilized life we may stand firm in the compelling faith that not chaos but education will win the race, that religion may become sufficiently potent to curb the vaunting ambitions of power and sublimate the fighting urge and the acquisitive instinct of men. Is it possible to reach that desired goal? The cynic and the pessimist say no. The moral optimist, grounded in history, hopefully declares for the affirmative provided—man shuns not the struggle, strives to get an intelligent grasp of the facts, and strengthens his hold upon the eternal. In the past insuperable barriers have been removed in just that way. To-day it is as true as ever—

"It matters not how deep intrenched the wrong,
How hard the battle goes, the day, how long;
Faint not, fight on! To-morrow comes the song."

V

Stability is a much desired good; the ancient Greek ideal of balance and moderation, a valuable asset; to keep our heads while contending forces whirl about us, is essential. But equally necessary is it to have our hearts set aflame with a consuming passion. A vitalizing enthusiasm is the need of the hour. A smug, self-complacent attitude toward life dominates too much of our thinking. The kindling devotion and rapturous emotion of the saints, martyrs and prophets of the church furnish a spiritual dynamo where we may recharge our own lagging currents of zeal. One of the best tonics for a run-down church is a dose of persecution. Lacking that the next best thing is a vicarious equivalent to be found in reading of heroic martyrs of more perilous days. This may bring courage to the individual who, even to-day, must face peril and persecution when he actually goes the whole way with Christ.

What is more inspiring than the magnificent courage of Bishop Ambrose in calling the great Emperor Theodosius to account; the bold stand of Leo I against the foreign invaders of Italy; the thrilling life-battle of Hildebrand against the foes of the church; the winsome love service of Saint Francis; the daring ventures of Roger Bacon into realms

forbidden; the challenging crusade of Luther; the marvelously effective spiritual renaissance wrought by Loyola; the aggressive Christian rescue campaign of General Booth; the throbbing humanitarian passion of the social prophets of recent times! Walking and talking with these flaming evangels of the Cause fires the heart with new zeal and consecration.

VI

In a day when so much nonsense is being uttered about creeds, regarded as archaic, and doctrine, held to be superfluous, time is not wasted which is devoted to a study of their genetic history. As a matter of fact, no doctrine can be given its just place in the scheme of things until its history is known. No one has a right to talk on creeds who is unacquainted with their rise and development. Because of her defective system of training, the church is partly responsible for the woeful ignorance of her members on this matter. To speak intelligently on this delicate subject, a sympathetic approach from the side of history is a requisite. After the acquisition of this knowledge one may not be able as valiantly as formerly to espouse certain specific doctrines, but the interests of truth will have gained.

Another matter of present concern relates to the prevalence of heretical outbreaks. The vitality and aggressiveness of these off-color movements need not cause us much worry when we reflect upon two facts. One is that a number of these are nothing more than discredited ancient heresies in modern garb. Christian Science on this basis may be called a modern Gnosticism. The other fact reveals the final overthrow or gradual disappearance of a number of heresies after they had run their course. The truth imbedded in some of these, however, often vouchsafes for them a long period of activity, despite extravagant and superstitious accretions. The lesson of history lends itself to an appreciation of that kernel of truth. It likewise impels us to acknowledge our debt to many of the so-called heretics, some of whom were prophets of a larger vision.

VII

Another consideration deals with a phenomenon in the Orient which not only puzzles but alarms a good many Christians. The reference is to the repudiation of certain features of organized Christianity which we of the West have long held to be essential. A writer in India, for instance, after making a distinction between the Christ of Christendom and the Jesus of the gospel, concludes: "The former they (Indians) will not touch, but the latter is drawing them more and more." Again historical knowledge comes to the rescue, for on the basis of history alone can this

peculiar situation be understood. Close study reveals the fact that Christianity arose in the Orient, gradually assumed one Western feature after the other in its long journey Westward, until it appeared in western Europe and in America as a westernized product. We may now speak of Americanized Christianity; indeed, in its extreme form it may aptly be called a "fliverized" Christianity. If we exalt the virtues of our westernized Oriental religion, how can we object when Orientals seek to naturalize a faith which, though universal, had its birth in an Oriental atmosphere? Our activistic, matter-of-fact, getting-tabular-results type of Christianity, however valuable because aggressive, does not exhaust the content of our faith. History registers a protest against any attempt which seeks to force one peculiar type of our universal religion upon a people unable to understand that type. The genius of our religion demands that we say to them, "Take Jesus, and think through, work out, and agonize for an expression of your faith which will be adaptable to your peculiar conditions of living and temper of mind. That is your divine privilege."

VIII

In addition to what has been mentioned, the field of church history should be regarded as a veritable gold mine of sermonic material. Apt illustrations and gripping tales to fit any turn of thought may be had for the seeking. Sometimes an anecdote or cross-section from history will enforce an argument better than the citation of a contemporary occurrence. To prove the statement that righteousness exalteth a nation recourse must be had to history. Even texts may be found there, on the assumption that God's revelation did not stop with the year 100 A.D. A glowing passage from Augustine's *Confessions*, from Tauler's sermons, from Taylor's *Holy Living*, from Newman's *Apologia*, or from other inspirational works, might occasionally be used with effect. Some ministers draw freely from this inexhaustible fund to the invigoration and effectiveness of their pulpit work.

Enough has been suggested, perhaps, to indicate that a disconnected, isolated movement or church, dedicated solely to its own interests, with its only conscious relation to the past a reverence for and loyalty to a dead hero and founder of nineteen centuries ago, is doomed to failure. If for no other reason than the selfish one of self-preservation, the churches must attend to their historic continuity; must preserve the rich heritage bequeathed to them by the past; and must take more definite measures to acquaint their adherents with the larger aspects of the life of Christ as revealed during the Christian centuries.

FAITH OR OPINION?

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Not long ago I sat on a promenade and listened to the conversation of some passers-by. Before long I heard the following sentences: "I believe what Cook relates about the adventures he experienced in the Polar region," and "I still believe that Spain will have its future difficulties to solve in Morocco." This was another strong proof of the fact entertained by my interest in the history of languages, that the same word "believe" contains two entirely different meanings. In the first sentence it means "to accept or acknowledge a communication in faith." In the second sentence the word "believe" means as much as "to be of the opinion or to suppose."

From the viewpoint of the history of languages the dual meaning of the verb "believe" had claimed my attention before. Hence, I have sought information on the subject in all the most recent lexicons on the German language. Since the article on "believe" has not yet appeared in Grimm's dictionary, I will mention the following: In Friedrich Kluge's Etymological Dictionary of the German Language this statement is made: "The basic meaning of believe is 'to approve.' To the same root *lub* belong *Laub* (foliage), *Liebe* (love), *Lob* (praise), *Urlaub* (furlough)." Again, the "German Dictionary" of Heyne (Professor of German philology in Goettingen) writes: "To believe is the confident acceptance of a truth. The root *lub* which is the fundamental basis of the word is seen in the Gothic *gilanbjān*, to trust someone, to believe something to be true. Then the sense of 'believe' approaches the conception of 'to fancy,' and to believe is more—to conjecture." Here the beginning and continuation of the development of the meaning of this verb is clearly stated. Right at the start the thought is "to cover" (comp. *das Laub* and the English *believe*); that is, to *intercede* in favor of some person and his declaration. But later in the history of languages this meaning paled down to a mere *suppose*.

In the beginning of this article, in the illustration given, it became apparent that this is the case in the ordinary judging of things. This is permissible in such utterances, because their content consists of turbulent waves passing by in the great stream of happenings. But has this change of conception of "believe" also entered in the declarations concerning the field of the Bible? Can this development also assert itself here? These are the two questions which we shall endeavor to answer.

I

Undoubtedly it is well known, and any layman can substantiate the fact, that the first biblical reference in which the word "believe" occurs is found in Gen. 15. 6. There we read: "And he (Abram) believed in the Lord." This was the echo in the heart of the patriarch produced by the preceding divine communication and this echo, according to the basic meaning of the Hebraic expression chosen for its designation, was *he'emîn*, "to show firmness," as it also occurs once in a corporal sense (Job 39. 24). In a metaphoric-psychological sense this means: to trust, to believe (cf. my Hebrew dictionary, 1922, p. 21a). Thus this echo of the divine-prophetic communication resounds through the whole Bible. In fifty of the references in which the verb *he'emîn* occurs it has the same meaning, whilst only in Jud. 11. 20 it signifies "to intrust, to empower." In the same sense this verb was interpreted by the Hellenistic translators of the old Hebrew writings. The Greek word which they constantly used in translating *he'emîn* was *pisteuein*, which, as everyone acknowledges, means "to trust or to prove faithful." Not one of the Greek verbs was chosen which contains the meaning "to suppose." The same conception of believe is retained in the *credere* of the Latin Church Bible. Here also *putare* or *opinari* has not been chosen as the equivalent of *he'emîn*. The witnesses to the faith and the martyrs have also used this word in the sense of "to trust," and I may add the following lines from Emanuel Geibel:

"Gib uns den Glauben loewenstark,
Den Glauben, der die Welt beswingt
Und auf dem Scheiterhaufen noch
Hir helle Jubelsalmen singt!"

"Give us the faith of super-power,
That faith which rules the world,
And even in the martyr's tower
Sings psalms of joy to you!"

All of these, and they are only a few in a great multitude, have discovered in the faith of the religious man a *concurrence* with an historical announcement, with a declaration of an immediate witness, and they have all perceived in this religious faith the *firmest conviction*, the healthiest germ of their emotions and volition, the best directive of their life, the only genuine source of comfort in their suffering and death. Thus through the passing centuries the son inherited it from the father, and the mother of the dim past who was not able to bequeath earthly riches to her children, tranquilly closed her eyes in the sleep of death knowing that the old religious faith was the vital root of the life of her children.

II

In recent times it is to be different. I will not enter into a discussion of the origin of this change at this time. It is useless to mention individual names. They have become a legion. But I will show *how* it was thought possible gradually to introduce this change and *what* its effect now is.

In 1890 that we read in Martin Rade's *Wochenschrift* "Die Christliche Welt" (pp. 590, 597): "Faith is an immediate certainty." From the formal aspect alone, is this not in contradiction to the Bible? Most certainly. For the Bible faith is the direct opposite of immediate certainty, namely a conviction communicated by the witness of a fact. What, for instance, did Isaiah demand of his contemporaries? Faith, when he uttered these fundamental words: "If ye will not believe (prove firm) ye shall not be established" (7. 9). However, to *himself* he ascribed a *hearing* of the divine announcement, an experiencing of the things of the world of eternity (28. 22), and it is a fact of highest interest that no prophet of the Old Testament has spoken of his *faith*. Nevertheless, for the above-mentioned writer faith is an "immediate certainty." But then faith would be an assumption rooted in the subject *itself*, and the act of believing of the religious man would be an *opinion* in himself: a most miserable species of "certainty." It reminds us of the "cisterns, broken cisterns, that can hold no water" in that passage in Jeremiah (2. 10-13).

Others are of the opinion that they have discovered in another way a substitute for the believing of the fathers. If we turn once more to Martin Rade's *Wochenschrift*, we will read: "In the spiritual realm to will and to strive is confidence, faith" (1900, p. 496f.). This is the utterance of an ambitious spokesman among the moderns, Arthur Bonus, but what is to be said about it? According to the Bible faith is the *assenting* to the witness of another, to espouse the revealed message experienced by the latter. But the last quoted modern sentence means "confidence, faith" as a *striving* beyond the present and penetrating into the future or the great Beyond, a *striving* which issues from the subject's own *impulse*. For the sentence just quoted is the end of the following: "Life, from the atom to the prophet, is primarily volition, impulse, desire, striving. Only as an instrument for serving this ambition did life in its highest stages develop for itself the ability to think and 'to see.' To will and to strive in the spiritual realm is confidence, faith."

Who would not immediately think of Schopenhauer? Who does not hear the theme of his chief work, *The World as Volition and Conception*, re-echoing in every word of Arthur Bonus? At the same time it is well

known that in Schopenhauer's fundamental theme there is a fundamental error: the physico-chemical processes, the reciprocal attraction and repulsion of molecules, and in the organic world the impulse and the ambition to attain a goal in the process of life, Schopenhauer confused with volition, which originates from the conscious conception of a purpose and the conscious choice of the means leading to its attainment—an error which also played an important part in Ed. von Hartmann's sensational work, *The Philosophy of the Unconscious*. For that reason Schopenhauer in the title of his chief work placed the will *before* the conception. This fundamental error is again noticed in the last quoted words of Arthur Bonus as he places "volition, impulse, desire, ambition" on a parity, and from *this* standpoint he concludes his words with the sentence: "To will and to strive in the spiritual realm is confidence, faith." Hence, religiosity here stands in direct connection with the physiological processes of the human organism. To believe is here only an upward thrust in the movement of the waves in the process of life.

Furthermore, how can this "desiring, impelling, striving" be connected with "confidence and faith"? It is supposed possible by designating such a "faith hastening toward the future" as a creative will, as "power and life and striving" (in Rade's *Wochenschrift*, 1902, p. 1108). Accordingly, faith is man's *own initiative*, and *such* faith is termed "certainty"? Yes, and in this way: "Such faith receives its certainty (which is not an objective certainty but personal, desiring (!) and creative confidence) not from that which has become, from the firm, hardened, already apprehended, but from its own inner fusible, living and life-creating struggle and desiring and striving and becoming." Truly, is this not a fine example to illustrate the sentence about the *wish as father to the thought*? When the "certainty" of *such* a faith is spoken of it reminds us vividly of a man who, sinking in the mire, tries to pull himself out by grabbing his hairs.

III

Do these modern receipts for the transformation of the religious act of faith find many admirers? We would hardly expect it. Nevertheless, it actually is the case.

In the first place, the newness of the assertion attracts the great mass. Secondly, there are such consistent people who believe that as the means of communication and the lighting apparatus and so many constituent parts of our external culture, so the forms and the foundations of our spiritual existence may also be changed. Thirdly, the remodeling just mentioned of the conception of faith agrees also with the spiritual milieu

of their time of birth. For the transplanting of the act of faith into the realm of striving and willing—was it not a pendant to Schopenhauer's "The Will to Live" and Nietzsche's "The Will to Power"? At any rate it is an undeniable fact that the old biblical picture of the act of faith, according to which it is an espousal of the declaration of a witness, has been forced into the background.

According to the present widely prevalent view, this is the quintessence of the modern movement with regard to the act of faith—to believe is no longer to *follow* the information of the history of religion, but it is to *produce* itself. To believe is to be an independently existing magnitude. It is to be an indefinable, vague intuition, an "immediate certainty" born of a repeatedly mentioned, but *psychologically never-to-be-established* intuition, or a new creative act of the will intermixed with desire.

Everything in its time and place! In expressing views concerning this or that new announcement the expression "believe" may receive a new shade of its sense, but by what right is the attempt made to modernize this conception in speaking of biblical declarations? *They have not changed.* Consequently, over against *these* the human spirit must exercise the same functions as at the time of the prophets and as, for example, in the Jewish writings those are mentioned as friends of God who "in faith subject themselves to him and his law" (*Syrische Baruchapokalypse*, 54. 5). Essentially Rabbi Simlaj expressed the same thought when he said: "Habakkuk reduced the whole 613 commandments to one sentence when he said, 'The just shall live by his faith' (2. 4)." Philo, too, the Jewish philosopher (of Alexandria) expressed the same sentiment in the following forceful words: "The only true and certain possession is faith in God; the consolation of life, the fullness of good hopes, apathy, a river of good things, the renunciation of all wicked sentiments, etc." (Fully quoted in my *Theology of the Old Testament*, critically and comparatively exhibited, 4th ed., 1923, under *glauben* in the index.)

Even now scientific investigation cannot depart from this judgment. My whole view of the old Hebraic Scriptures (which constitute the subject of my academic professional work) is affected according to the scientific-critical method, and whoever observes my work will notice in how far criticism leads to a limiting of the received declarations which the religious faith would *espouse*. But a *subversion* of the conception of faith—to ease the act of faith—that the scientific method of investigation does *not* permit. Hereby, for the first time, I believe I have expressed an important directive.

THE ROMAN POET LAUREATE

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IT is now more than 300 years since Charles I established the formal office of "Poet Laureate" in England, adding to his patronage of its first incumbent substantial recognition of his temporal needs in the shape of a money pension and a "terse of Canary wine." The former endowment took official note of the traditional impecuniosity of poets; the latter was perhaps based on another assumption of long standing, voiced in veiled phraseology in the famous verse of Ennius—

Nunquam potior nisi sim podager,

and in more frank acknowledgment by Horace in such passages as his invitation to Torquatus to dine with him, when he ejaculated,

Quid non ebrietas designat?

. . . addocet artes.

Fecundi calices quem non fecere disertum?

We may be confident that this tierce of wine didn't last Ben Jonson very long; but long before the advent of the modern Johnson yclept "Pussy-foot," many poets laureate had preferred to receive the value of the imported liquor in coin of the realm. In return for these bounties the poet has always been expected to celebrate now and then those occasions and those deeds which afforded special opportunity to laud the great and good qualities of the reigning sovereign and his family, and thus presumably attempt to confer immortal glory on reputations which, without some such "memorial more enduring than one of bronzes," might all too soon be concealed beneath the oblivion of time. This function, obligatory for a couple of centuries, has been, to be sure, optional in the royal appointees of more recent generations; but it is tacitly expected that it will be exercised from time to time, rather than completely ignored.

But before there was any official government post of poet laureate, poets were attached by greater or less royal favor to the English Court, as far back as the twelfth century, and many an English name decorated in popular esteem with the laurel wreath of Apollo had been connected more or less definitely with court poetry and had received grateful recognition from British kings and queens. Chaucer, a pensioner of Edward III, and Spenser, likewise a beneficiary of Queen Elizabeth, are included in the list of these for whom the term "volunteer laureates" has been coined.

The trail, of course, does not end in the twelfth century. The minstrel's praises of the Ottos and Henrys of the ninth and tenth centuries, the epic chronicles of Hrothsvitha, the various ballads and other laudatory verse of the court of Charlemagne, only lead back to the eulogistic poetry of the later and the earlier Roman Empire; and the line could be traced far into the misty regions of inchoate literature. Powerful monarchs have usually appreciated the value of having poets sing their praises, and have often made definite provision for the temporal comfort of those who would thus increase their popularity, enhance their glory, or flatter their vanity, as the case might be.

So far as Rome is concerned, it does not appear that there was ever formal recognition of any such post as that of poet laureate. Moreover, as we pass in review the notable poets who may be considered informal "laureates," there is many a serious lacuna in the procession that marches for half a millennium, from the "golden age" of Augustus down to the degenerate days of the mongrel empire toward the close of the fifth century. Ever and anon, however, we may descry a sufficiently outstanding figure to enable us to judge the age he may represent and to compare one generation with another in the development, or the deterioration, of the art thus represented. A Horace, a Statius, a Claudian, for example, illuminates each his respective age.

The characteristic temper of the poet laureate, or more or less official court poet, differs remarkably from that of poets unconnected with an imperial organism. On the very eve of the establishment of the empire, Catullus, the peer of any of his countrymen in poetic genius, who knew how to wed modesty with genuine appreciation of a patron's merit well enough to couple in a single phrase his estimate of himself as the "worst poet of all" and that of Cicero as "the best advocate of all," did not hesitate to express himself with the utmost frankness with regard to the rulers and the great men of his day: "That monstrosity of a Novius sits in a curule chair; Vatinius forswears himself by his consulship; well, Catullus, you'd better go die!" Julius Cæsar and his creature Mamurra he couples in untranslatable abuse, and again blurts out thus his political confession of faith: "I have no desire to toady to you, Cæsar, nor to know whether you are a white man or a black one." Calvus is no more careful of the reputation of Julius Cæsar, if the notorious verses quoted by Suetonius are indeed to be credited to him. Similar fescennine license is to be sure quoted with reference to Augustus, but not attributed to any of the great poets of his day. Whatever Horace in his most independent and scurrilous mood may have thought, he never let anything of the sort see the light; and it is a far cry to Statius, when, professionally inspired

by the unveiling of Domitian's equestrian statue in the Roman Forum, he compares the detested conqueror with Mars, to the discomfiture of the latter, and presently, warming to the theme, recounts thus what happened in the Forum upon the arrival there of "Lord God Domitian," done so magnificently in bronze: "Even the warden of the spot, whose hallowed chasm and legend-haunted pools preserve the record of his name, marked the myriad beat of bronze, felt the Forum bellow at the brutal stroke, and forthwith uplifted his countenance, grisly and moldering yet full of awe, his brow hallowed with the well-won oak leaves. At first he trembled at the flashing brilliance, the giant port, of his mightier steed; and thrice in terror plunged his erected head in the chasm; anon, in joy at beholding our Prince, 'All hail,' he cried, 'scion and sire of mighty gods; from afar have I heard the fame of thy godhead. To-day, to-day is my marsh blessed and hallowed, now that it is granted me to see thee and thy deathless glory in thy home hard by. Once alone did counsel and contrivance of mine save Rome. Thou art Jove's champion; thou art the conqueror of Rhine; thou hast checked cursed seditions, and in stubborn warfare subdued a mountain people slow to make peace. Hadst thou been born in my day, though I had quailed, thou hadst essayed to plunge into the pit, but Rome would have caught thee by the bridle-reins.'" "Hither in the silent night-time," he continues, "when gods love to visit earth, thy kindred shall glide down from heaven to thy embrace, sister and brother, father and son shall assemble. On thy neck alone shall all these heavenly visitants fall. . . . Ah, an Apelles were fain to paint thee; the old Attic master in a fresh temple to mold thee to the semblance of Elean Jove. Soft Tarentum and rugged Rhodes, in scorn of her sculptured sun-god, would rather have pictured the starlike brightness of thine eyes. Yet be constant: love thou the earth; inhabit in person the temples we dedicate to thee. Let not the heavenly court delight thee, but live, live happy to see thy sons' sons offer incense to this thy statue."¹

How swiftly has the habit become confirmed for poets impudently to stare truth out of countenance for value received or hoped for, such as safety, dinners, hobnobbing with power and with fashion, and suburban villas. Julius Cæsar was already laying the foundations of the empire when Lucretius sang—

"Wherefore, since wealth avails the body naught,
Nor birth, nor glories of the kingly sway,
They to the soul still less advantage bring."

Statius was poet enough to realize the nobility of such thought and of its expression, but he can thus unblushingly laud Lucan on his birthday:

¹The Statius versions are by Slater.

"Bold Ennius and his untutored Muse shall give place before thee; Lucretius the prophet, and his impassioned love; and he who tells of the passage of the Argonauts and he who throws constituent atoms into new shapes. Yea, fuller praise, even the *Æneid*, shall do homage to thee, the Bard of Rome." Thus early was the atmosphere of Rome laden with that fatal affection for mendacity which still persists in the grave exhibition of rusty nails, the adoration of a bejewelled doll-baby, or a solemn asseveration of pontifical infallibility.

Indeed, we do not need to resort to the artificial age of Domitian to discover the appearance of these phenomena. They arose over the Palatine horizon before Octavian ever received his title of Augustus. Golden as is the age of the opening empire, its greatest poets already exhibit the essential characteristics of the Roman poet laureate. In the very first *Eclogue* Vergil asserts and reasserts the godhead of his imperial patron in no Pickwickian sense. At the opening of his *Odes* Horace skillfully works through a list of representative divinities of his contemporaries, only to arrive at the pre-eminence of the new emperor above them all, who is besought graciously to condescend to remain for a while in Rome and establish more completely peace and righteousness. And when Propertius undertakes to do justice to the temple of Apollo on the Palatine, he first calls on Jove to give way while he sings the praises of Augustus, then introduces Apollo, addressing the emperor respectfully as Saviour of the world, and finally narrates how the now siderial Julius, looking down admiringly from his celestial heights, at the victory of Actium, exclaimed, "I am a god, and thy victory proves that blood will tell!" Who can estimate the part played by these poets laureate in fostering the rapid development of the worship of the emperors, which so soon spread all over the empire? Moreover, although the artificiality of the tone and the complexity of the imagery increase with the growing dominance of rhetoric under the later empire, the germs of all this are to be found in the mythological setting of similar eulogistic scenes in the poetry of the court of Augustus.

Should we not go further, and admit that in our admiration for the truly great poetry of the Augustan age we are tempted to forget how large a part of it is inspired from the imperial palace? Vergil in three of his *Eclogues* immortalizes as many eminent court favorites of his day, a practice closely imitated by his followers. The *Georgics*, a work which we can hardly fail to regard as an inspired attempt to help Augustus in his efforts at reconstruction after the devastation of Italian agricultural life, are interrupted ever and anon with apostrophes to the imperial divinity, or references to the deification of father Julius; and when Gallus

fell from imperial grace, his praises were removed from the poem. The *Æneid* is an epic of Rome and the imperial offspring of Venus, a more immortal temple of fame than Hadrian's magnificent structure at the summit of the Velia. Throughout the great poem are scattered the praises of the glories of Augustus and his family, in well-known passages to which I must not now take time more than to allude. The panegyric of Augustus by Varius must have been of truly epic proportions, and it affords an interesting subject for speculation as to what dedication, or prologue, or neat turning of the moral in his famous *Thyestes* may have led Augustus to give him that princely honorarium worth \$40,000 or more to-day. At any rate, Horace undoubtedly knew what he was talking about when in the epistle to Augustus he says,

"But never, sir, shall your judicious taste
By Vergil, or by Varius be disgraced,
For to your bounty they shall grateful raise
A deathless monument of fame and praise."

Even Propertius, after playing the spendthrift with his eminent poetic powers for the sake of a Cynthia, at length, disillusioned, came under the spell of the imperial magnet, and distrusting his ability to tackle epic strains in honor of his new master, still, like a moth about a calcium light, fluttered on the edges of the dazzling imperial greatness, with occasional elegies on the Apollo temple, the greatness of the victory won over Cleopatra, and the death of Marcellus, or the death of Cornelia (a family connection of Augustus), and launched his little shallop on a new wide ocean of Roman poetry, the ætiological poems on the greatness of various localities in Rome, though his untimely death prevented him from getting in this new venture very far out of sight of land. To the imitative Ovid, however, he had given hints that produced a more considerable bulk of poetry to the glory of Rome and Augustus.

And what of Horace himself? It has long been the fashion for literary histories to comment on his singular independence. Has not that idea been overworked? Of course, on the return from Philippi, bruised and bleeding, he is for the moment silent on the merits of the new regime; but already in his first collected group of lyrics, the *Epodes*, we find one of them devoted to the celebration of Octavian's victory over Cleopatra. And the transformation that has been worked in the feelings of the poet in the period elapsed between the early *Epodes* and the first Book of the *Odes* may be seen with startling distinctness by comparing *Epode* XVI with *Odes* I—14. In the former he is proposing to abandon tottering Rome and sail away to the golden west in search of a new Golden Age; in the latter he thus gracefully acknowledges his conversion, addressing

the Ship of State: "Do thou, who wert not long ago to me a source of worry and of weariness, but art now my love and anxious care, avoid the seas that course between glistening Cyclodes." It is Augustus who has already been acknowledged at the beginning of this book as the divine deliverer and pilot of this ship of state. And as his work progresses Horace is increasingly the champion of Augustus, of his reforms, and of his ideals, until, after the death of Vergil, and as his other great poetic contemporaries one by one rapidly fell away into Elysium, in the last few years of his life he stood as poet laureate *par excellence* for Augustus, producing for him in a brief period toward the close of his poetic activity, the *Carmen Saeculare*, the fourth Book of *Odes*, and the *Epistle to Augustus*. The name of Cæsar occurs thirty-five times in Horace; that of Augustus, eleven times. An analysis of the subjects of the four books of the *Odes* yields the following result: six are formally devoted to the praises of Augustus, and at least as many more introduce the same theme more incidentally. Five are dedicated to Mæcenas; nine, to other friends. Two deal with the great deeds of the imperial princes of the Julian house. Four are concerned with politics more directly; nineteen, with moralizing calculated to promote the private and public character that the emperor would fain foster. There is one on the occasion of national rejoicing when Cleopatra and the Egyptian peril were forever a thing of the past. These groups sum up fifty-two, or nearly one half the whole number (and do not include the Epodes or the *Carmen Saeculare*, the latter prepared at the emperor's special request to add luster to his secular games). The other sixty odes are divided between love (23), philosophy of the comfortable Epicurean type (12), admiration of nature (7), the gods (9), wine (4), and praise of the poets' art (5). Clearly a large part of the poet's lyric product owed its origin to the spell cast over him by the greatness of his imperial patron; and when, in the epistle to Augustus, he writes,

"But Cæsar's majesty would sure refuse
The feeble praises of my lowly muse,
Nor I, with conscious modesty, should dare
Attempt a subject I want strength to bear,"

we should recognize that he is only politely explaining why he doesn't attempt any of the epic strains so well attended to by the other great poets of this brilliant age.

It was indeed a uniquely brilliant age, and posterity has profound reason to be grateful to the truly great creature of fortune who inspired so much splendid poetry, gathered such a composite group of poet laureates, and aroused such keen hopes of a noble Roman world. Never again,

alas, did the conditions of that day recur. Never again can any Lucretian atomic concurrence restore the eager faith that a lasting age of gold had dawned upon this sordid sphere in the setting up of the Julian dynasty. By the time that the next great poet laureate undertook the task of displaying the glories of the imperial structure, he came speedily to share the disillusionment of his contemporaries, and found that what he took for a house of gold badly needed re-gilding. So Lucan, taught by Rome's experience with such "gods" as Tiberius, Caligula, and Claudius, starts off in the first book of his really great epic to assume divine qualities in Nero. After avowing his conviction that the horrors of the civil war were negligible if they were ordained to produce a Nero, he borrows Horace's phrase, originally used for Augustus, to express his hope that the new emperor will be in no hurry to forsake Rome for heaven. He imagines that when he does finally do so it may be by the sun's own fiery chariot; and prophesies that all the other gods will take a back seat and offer Nero his choice of places, which he will promptly accept and choose to reign forever right in the zenith above Rome, where the adoring populace can look upon him fairly close at hand forever! "But," he adds, "in my eyes thou art already a deity!" Yet all this meant about as much to Lucan (who really hated the tyranny under which he lived, and as a result of which he died before his time) as did the invocation to Venus in Lucretius' great poem wherein he presently asserts that the deities are entirely beyond the reach of human cares or prayers! Pure rhetoric, then, we must call all this fulsome flattery, the rhetoric of a poet laureate in such an age of rhetoric that after he has extolled all the great leaders of the civil war, it has been left for succeeding generations of critics, up to the present moment, to devote their attention learnedly, if unconvincingly, to the problem, *whom* Lucan meant to represent as the real hero of his magniloquent epic—Cæsar? Pompey? or Cato? If he could have contrived by some hocus-pocus to make it Nero, he would have saved his life from the jealousy of his patron; but, failing in that, he emphasized the peril of the poet-laureate-ship under a decadent empire, and established still more firmly the tradition that incumbents of his post must never hesitate to lay on the adulation in crass and gaudy style.

In his own age various lesser poetic luminaries reflected this same tradition. Calpurnius Siculus began his *Eclogues* by making his shepherds announce the arrival under Nero of the new Golden Age in which God himself has undertaken to rule the peoples and wars are to cease, and the arts of peace to abound. The unknown author of another pastoral poem courts reward by extravagant praise of Nero's divine skill with the lute. Another pastoral of uncertain authorship designates the new ruler

as Apollo. Of about the same date is the panegyric on Piso, which lays such stress upon his skill in playing checkers.

Under the Flavian dynasty there was no lack of poets laureate. Saleius Bassus died in youth, but had already received from Vespasian a bonus of a half million sesterces for his productions. A whole bevy of minor poets and imitative poetic dilettantes flourished during the reign of Domitian. What his subjects really thought of Domitian we learn from Juvenal and Tacitus; what they affected to think, we see in the *Silvae* of the really able Statius, and in the epigrams of the brilliant, but unconscionable Martial. Martial, the parasite poet, gets his living by flattery of the emperor and his favorites. He hesitates at nothing, and can baldly suggest that when in the amphitheater an elephant approached Domitian with extended trunk, it was because he recognized in him "our god"! The *Silvae* of Statius are a splendid example of the occasional poems of a laureate. Of the thirty-two poems more than half flatter Domitian, in most cases outrageously. Five are elaborate eulogies on the emperor himself, the special occasions being the dedication of the equestrian statue (already mentioned), the emperor's carnival, his seventeenth consulship, his banquet, and his road. If Domitian holds carnival, Statius remarks that "our Jupiter in Rome" has outdone the plenty of the golden age of the ordinary Jupiter. As he reclines at the emperor's banquet, he exclaims, "Ruler of the world, great father of the conquered globe, hope of mankind, darling of the gods, can it be that I behold thee as I recline? Is it thou? And dost thou suffer me to see thy face, thy face hard by at the board over the wine, and must I not rise up to do thee homage?" When he assumes the consulship for the seventeenth time, the poet breaks forth: "With the new sun he rises and with the great lights, more radiant still than they and mightier far than the Morning Star in the East," and goes on to quote an imaginary request of Janus that he may ever repeat this consulship in his month. And when Domitian builds a road down to Baiae the poet utters for the river Volturnus its thanks for being now restricted in its course, and represents the Cumæan Sibyl as thus addressing the river: "Behold the god! He it is whom Jupiter commands to rule as his vicegerent over the happy world. No worthier sovereign has taken up the sway, since under my guidance Æneas," etc., etc. In many poems, where there is no call for it, incidental laudation of the emperor is lugged in perforce. In most of the others it is some favorite poet or gentleman of wealth that is the subject. Some of the descriptions of natural and of artificial beauty are so rhetorically elegant as to command admiration, even though the elegance is of so luxuriantly exotic a variety. It must have fostered this extreme, to have

acquired the habit of employing such varied hyperbole concerning the "Lord of Latium!" And certainly it must be admitted that for perfection of form the Thebaid argues Statius a most accomplished poet.

If we skip over two or three centuries and examine the work of Ausonius, tutor of the youthful Gratian, and poet laureate to Valentinian I, we find that now that Gaul is becoming the center of Roman culture, and the emperors are growing more and more insignificant, the attitude of the poet laureate toward them is even more absurd. Ausonius was a nominal Christian, yet in his Easter verses he can write like this:

"Even on this earth below we behold an image of this mystery, where is the Emperor, the father, begotten of twin Emperors, who in his sacred majesty embraces his brother and his son, sharing one realm with them, yet not dividing it, alone holding all though he has not all distributed. These, then, we pray, who, though three, flourish as one in natural ties, these mild rulers of the earth and instruments of heaven, claim them for thine own in presence of thine eternal Father, O Christ most merciful."

And in the preface to the unspeakable *Cento Nuptialis*, he explains,

"thou and thy son, the flower and excellence of heroes of old time and my especial charge—he who in name is his grandfather's double, but in spirit and in might his father's. I sing as I am bidden. To each his own essay shall bring toil and event—for me till lawful to perform a task enjoined."

After such subservience, it is not remarkable that Ausonius became *praefectus Galliarum* in 378 A. D., and Consul in 379.

With the closing of the century, we find a really great poet, in ability, frittering away his strength on unworthy subjects. Claudian's splendid talents were spent largely upon such themes as laudations and defense of Honorius and Stilicho. When Honorius entered upon his sixth consulship, the poet's panegyric runs thus [Platnauer]:

"When fair Apollo leaves Delphi's shrine and visits the altars of the north, Castalia's waters differ in no wise from those of any common stream, nor the laurel from any common tree; sad and silent is the cave and the shrine without a worshiper. But if Phœbus is there, Phœbus returned from Scythian climes to his Delphic tripod, guiding thither his yoked griffins, the woods, the caves regain their voice, the streams their life; the sacred ripple revisits the face of the waters, a clearer echo resounds from the shrine and the now inspired rocks tremble to the voice of prophecy. Now the Palatine Mount is exalted with honor and rejoices in the return of its native deity; far and wide among the suppliant peoples it spreads oracles surer even than those of Delphi and bids its laurels grow green again to deck the standards of Rome."

As the fifth century wears away in Gaul we pause for a moment to recall how Apollinaris Sidonius, in the days of Theodoric, uttered a formidable panegyric upon the weakling Avitus, and after the fall of the latter, was able quickly to transfer his poetic praises to his successor.

When Anthenius became consul the second time, Sidonius wrote a long panegyric upon him, reviewing the supposed signs at his birth signifying the return of that now somewhat threadbare "Golden Age." When Majorian was created emperor, Sidonius writes a fulsome biography up to date. For Avitus the flattery is no less profuse.

And, finally, when we turn to the eastern empire, we note with curious interest how, about 500 A. D., Priscian undertakes to show that all the virtues are combined in the Emperor Anastasius:

*Est instus, sapiens, castus fortisque piusque,
Est clemens, stabilis, moderatus, virtus, honestus,*

and, in short, has all the most splendid qualities of all his predecessors!

The cases need not be cited where, like Valerius Flaccus at the beginning of his *Argonautica*, a poet merely flatters the emperor in the customary manner. Small occasion for surprise, if a more modern emperor should claim, "*Gott mit uns!*"

And so Roman poetry, fostered by the first great emperor, found itself in a thralldom in which it sank deeper and deeper. When it broke away temporarily, it still had magnificent traditions and the grand manner. But it was permanently enslaved, and when it came once more to a new liberty, the empire was dead, and the new inspiration came from the new Christian faith which was rapidly transforming civilization.

SAINT PAUL'S CHRISTIANITY

GEORGE PRESTON MAINS

Altadena, Cal.

PAUL of Tarsus was a citizen of the world, morally a prophet of the ages, in inspiration a seer of realms invisible to the natural mind, in spiritual quality transcendently a saint. In the illustrious role of moral heroes—they of whom the world is not worthy—he easily takes first rank. Weighed in the balance of moral worth and influence, he holds imperial place among the sons of men. In morally creative power, the combined records of Alexander, of Cæsar and Napoleon grow pale and lusterless in his presence. The intelligent and morally discerning judgment of the ages pays an ever-widening tribute to both his character and achievements.

How are we to account for this phenomenal character?

I

First, it must be remembered that Paul was always intensely religious. Before he was a Christian, he was by inheritance a Hebrew of the Hebrews. He was of the tribe of Benjamin, in the line of descent from Israel's most illustrious king. In his religion, he was conformed to the "straitest sect" of Pharisaic idealism. He was learned in all the requirements of the Mosaic law, and in the observance of this law he counted himself blameless. All this is seen, and in a very vital sense, as a great preparation for his after-acceptance of Christianity. He was not only a devout believer in God, but he no less believed in the experimental fact of God entering into spiritual and inspirational relations and communion with the human soul. The critics who have sought to account for Paul in absence of the validity of such faith, have simply begged their whole premise, and their plea is rationally entitled to a prompt non-suiting. Not that there have not been many attempts to minify both Paul's sanity and his veracity. He has been variously called "fanatical dreamer," "spiritual lunatic," "an epileptic," "a mad man." As though any or all these maladies combined could be made to account for a man who has marched down the centuries like a moral and intellectual colossus, commanding for himself an ever-increasing homage from the foremost intellects of the race! Most proponents of these absurdities are dead, and lying in forgotten graves while Paul's great soul continues its ever-widening way in history. Paul was arrested by a miraculous vision before

the gates of Damascus. Ever after, he put all emphasis upon this experience as initial, causal, personal, experimental, in itself a sustaining revelation, for his entire Christian life. In all reason, his personal testimony is to be accepted as against the unknowing negations of all his critics.

II

In any assay of Paul's history, a second, a psychological, miracle, not less significant than that experienced on the Damascus way, must be fully reckoned with. It is quite aside from all normal expectation that a man of Paul's imperial will, of his hereditary training, of his intense and cherished convictions, should suddenly one day come to a radical face-about as against all the deeper set and ambition of his life. He had rated Christ as an impostor, a dangerous enemy and perverter of his own ancestral faith; he thought of Christianity itself as no better than an evil superstition, and it became an obsession with him to make himself the personal instrument for the total effacement, root and branch, of this pestilent heresy from the earth. But one day, suddenly, this man, amazed, awestricken, smitten into penitence, turns his face submissively toward the face of Jesus Christ. And from that day to the end of his life—through suffering, through privation, through persecutions, through perils innumerable by land and by sea, through stripes, imprisonments and betrayals, and all these of well nigh unprecedented severity—he gave himself in absolute loyalty and affection, in unyielding devotion, in uncompromising heroism, as the very slave of One whom he once persecuted—and then, at the close, he went to heroic martyrdom in attestation of his supreme loyalty to Jesus Christ.

It cannot be doubted. There is a sublimity of heroism in this career that makes utterly puerile all the theories which would impair either the intellectual integrity, the moral loyalty, or the spiritual sanity of Paul of Tarsus. The change, permanent in character, initiative of one of the greatest of moral careers, which Paul experienced when he entered upon the Christian life, can be classed as nothing less than a psychological miracle.

III

Heredity and environment are potent factors in shaping life. Either is potential; but in combination they are well nigh all-controlling. This is to say that man is largely the product of his religious, mental, and social heredity, plus the interplay upon it all of his environments. There can be no complete understanding of either a literature or a character without a knowledge of the backgrounds and environments from which

such literature or character has come to expression. This applies to the New Testament and to Paul as certainly as to any other literature or man. Whatever constructive or historic criticism may have contributed to the clarification of the New Testament, it still remains that for best apprehension the student needs to know the intellectual backgrounds, the social ideals, and the moral standards of the age in which the New Testament was born. And this knowledge may be furnished largely from sources outside the New Testament literature itself. No literature is, or can be, born which is not in some measure shaped by the living thought, customs, and habits of its own birth-age.

No more can we fully know a character like Paul without some clear understanding of his heredity and environments. He was a Jew, but it is clear that from his very cradle influences played upon his life that decided him as something far different from what would be possible to a Palestinian Jew. However intense his Judaic training, he was the inheritor of cultures which finally rendered it impossible for him to be governed by the narrow bigotries of a Jewish provincialist. The typical Jerusalem Jew would give orthodox adhesion to the proverb: "Cursed be he that eats pork, and cursed be he that teaches his son the Greek wisdom."

Paul was not born in Palestine. His birth-home was in one of the most renowned university centers of the age—Tarsus. Here was the confluence of three great world-cultures, the Hebrew, the Greek, and the Roman. Paul was free-born, a Roman citizen. To the manner born, in all his boyhood life he breathed the atmosphere of Grecian and world-culture. His very inheritances made him much an intellectual cosmopolitan. Nor was the resultant of these inheritances much modified by his post-graduate life in Gamaliel's school at Jerusalem where he finally went to qualify for his rabbi degree. Gamaliel himself was one of the most liberal-minded of cultured Jews. In his famous school there were a thousand students, fully one half of whom were devoted to Grecian culture. The associations of Paul in this school were not likely to be intellectually narrowing. It is due to recognize that the structural factors which entered into Paul's preparation as the foremost ecclesiastical statesman of the Christian ages, as the most fruitful and authoritative expositor of the Christian faith, were in themselves very many, and from widely cultural sources. It was Providentially diagramed that for his majestic mission he must be widely rich in the synthesis of cultural and constructive wisdom.

IV

Paul has been suspected and charged with giving a revisional construction and a new historic direction even to the very Christianity insti-

tuted by Christ himself. The once famous theory—now obsolete in critical thought—of H. C. Bauer, practically assumed this. There can be no doubt that an adequate study of Paul's teaching demonstrates his vital oneness of concept with the supreme Teacher. So far as Christ is involved, Paul preached no new gospel. It was however reserved to him, both to his immortal credit, and to the vital preservation of Christianity itself, to discover that Christianity was no mere adjunct of a Jewish ritualism. It seemed only with greatest difficulty that the original apostles at Jerusalem were able to divest themselves of the obsession that the true entrance to the Christian life must lie within the observance of Jewish usages, in observance of the Mosaic law. It was one of Paul's great inspirations to discover that in Christ's spiritual legislation Jewish ceremonial and ritual, as such, were utterly superseded. He had a vision of the absolute universality of Christ's redemptive mission for all mankind, irrespective of race, creed, or sex. On this basis, Paul, pretty much alone, gave to the world the true charter of spiritual freedom in the citizenship of Christ's kingdom. So far as can be seen, it would appear as due to this one mighty man that historic Christianity itself was rescued from a dwindling existence as a narrow Jewish sect. The significance of this result is beyond measurement. The Christian Church, with its headquarters at Jerusalem, installed under the limitations of Jewish ceremonial, early became extinct. The Christianity that with widening sway has propagated itself through the centuries is a Christianity founded upon the universality of Christ's redemption for the entire race, a Christianity tracing itself back to Pauline foundations among the Greek and Gentile nations.

V

Did Paul personally know Christ in the flesh? This question probably cannot be definitely answered. Many believe that Paul may have been in Jerusalem contemporaneously with Christ, and may therefore have witnessed some of Christ's activities. On the whole, however, this view does not command critical credence. It seems true, however, that no one of the apostles ever reached so sublime a conception of the character and mission of Christ as did Paul himself. It is still significant that, so far as we have the record, Paul never seemed primarily to interest himself either in the history or teaching of Christ as confined to the period of the incarnation. In all his known writings, his direct quotations from Christ are confined to a very few sentences. He never mentions Christ's miracles. He makes but few quotations from the teachings. He dwells very little upon Christ's human character. He speaks of Christ as sinless, empha-

sizes his self-humiliation, his perfect obedience to the will of God, his sacrificial love toward men he sets forth for Christian emulation. All this is far from saying that he was not familiar with Christ's incarnate history. Perhaps in view of Paul's late coming to his apostolic mission, the traditions of Christ's earthly history being already quite familiar to Christians of his day, he may himself not have thought it imperative that he should dwell upon the incidents of Christ's earthly life.

It seems easy to see, however, why Paul would be supremely interested in dwelling upon the spiritual and supernatural aspects of Christ's character and mission. The culminating event which opened wide the door for Paul's entrance upon the Christian life—the miracle on the Damascus road—was like the opening upon his vision of a new spiritual universe. It was literally a revelation from heaven. It compelled for him the vivid and changeless conviction that Jesus Christ, whose destruction he had so zealously sought, was himself none other than a Deific Being. The miracle, like a ray of light from a far world, was a revelation to him of new and far-flung moral realms.

No change in the psychology of a life could well be more phenomenal than that which then took place in the life of Paul. Henceforth Christ was to be to him no less than a very God, Christ's functions in redemption no less than cosmic. The Incarnation, the Crucifixion, the Resurrection, the Gift of the Spirit, the Installment of the Kingdom, Christ's mediatorial Reign and Priesthood—all these Paul now sees as subjects of infinite import for the moral universe.

VI

The really supreme thing about Paul is—the kind of Christian life he lived. When standing alongside of Paul's gigantic moral greatness, it seems well nigh trivial to attempt any academic criticisms of his character. It must be admitted that he cannot always be reduced to logical consistency. His inspirations were too dynamic, his impulses too fiery, his leaps from one charged thought to another too electric, to admit of his being tamely domesticated, cribbed and cabined, in mere academic measurements. Not that he was not cogently and lucidly logical, not that he was wanting in profoundest philosophical insight. Intellectually, he belonged to the order of imperial genius. But he was like an over-charged dynamo. The play of his inspirations was something too rapid, too big, for either his logic or his vocabulary.

Though Paul may never have seen Christ in the flesh, he knew Christ's spirit more familiarly than any other man who ever lived. In personal motive and conduct, he lived so near to the heart of Christ as to become

himself personally more perfectly transformed into the Christlikeness than any other saint in Christian history. More cultured, more cosmopolitan than all other of Christ's apostles, he literally, absolutely, laid the wealth of his great powers in unreserved consecration at the feet of Jesus Christ. In sacrificial and incessant labors he was more abundant than any other of the apostles. In zeal and in creative energy he wrought himself into history as the most dynamic moral personality who has thus far appeared in any Christian century. His very presence anywhere was always a center of moral commotion. Wherever he invaded pagan communities, his impact was so extraordinary that he gained title as a man who "turns the world upside down." His evangelical campaigns were as impetuous as a tempest. When he conducted his great revival in Ephesus, a classic capital of the world's most superstitious and stubborn idolatries, such was his irresistible drive that his converts brought together the Bibles of their former idolatry to the value of ten thousand dollars, and burned them in a common bonfire. As a world-missionary, the shadow of his urgent personality fell upon the streets of all the cities from Jerusalem to Rome.

From whatever angle we look at Paul, we cannot escape the feeling that in the worn little body of this man there resided a colossal genius. The New Testament is unquestionably the greatest volume in the world's literature. Paul's letters, written with no anticipation of such use, constitute one fourth of this greatest of volumes. They are now eagerly and inspiringly read as is true of no other, or of all other combined, classics which have come to us from the ancient world. His influence is not of an ephemeral or passing order. The centuries have fled—centuries which in their passage have obliterated the very memory of most who have lived—yet Paul, aside from Christ, is clearly ranked as the greatest moral personality of history. The most inseeing and devout minds of the ages have increasingly fed and fortified their convictions from the overflow of his moral wealth.

Doctor Jefferson has recorded this judgment: "Augustine, Luther, Wesley are the three most potent personalities which the church from the age of the apostles to the twentieth century has produced, all three of them giants, and all three aroused and made mighty by a giant greater than them all—Saul of Tarsus."

Paul was human. In many features he was limited by the ideals of his own age. He never fully outgrew some traditional habits of his rabbinical training. He did not possess universal knowledge. He was not infallible in judgment. But for eminent saintliness of character, for sanity of practical wisdom, for supreme devotion to duty, he holds premier

rank in the registry of moral heroes. Through the centuries, in every field of duty, his absolute moral heroism has been a perpetual summons to the noblest moral adventures of the race. In his heart-life he was the very soul of tenderness, a great lover of men, a tearful and tireless shepherd of souls, in helpfulness toward others self-forgetful, himself living a life so like the life of Christ that with all humble confidence he could bid others follow him as he himself followed Christ. The more this man is scrutinized the more clear is it that he worthily ranks as the peerless saint of the Christian ages.

VII

I must think that this brief survey should still give room for mention of a very chief wonder in Paul's history. Harnack has declared that "within two generations of his death Jesus Christ was already put upon the highest plane upon which men can put him." In this exaltation of Jesus several of the New Testament writers have conspicuously joined. John and Peter and the author of Hebrews have risen to great heights of conception concerning Christ's divine character. But it remains to be said that in scope and majesty of conception concerning Christ's deific nature Paul transcends them all. Briefest mention of steps by which he reached this great altitude forces a recurrence once again to a field of psychological marvel.

Paul's first and deep interest in Christ was coupled on his part with a spirit of fanatical hate and murderous purpose. This was the evil level of his initial attitude toward Christ. How firm a lodgment this temper and purpose held in his mind can be somewhat measured by the imperious quality of Paul's known character. He was the man, and his was the purpose, not to be sidetracked except under the play upon him of morally cyclonic forces. But the historic fact is, that this man, through some illuminating and marvelous transformation, came to look upon Jesus Christ as no less a person than God's deific Son, One who dwelt with the Father before the world was, the One through whom and for whom the worlds were made, One who was the express image of God's glory, the One sole revealer of God's love and beneficent purposes toward mankind, One who alone was the adequate Redeemer and Guide of a race that had lost its way in the moral world. It was he alone upon whom—because he consented to be incarnated as a servant of men, and for the love and redemption of a misguided world finally to die upon a cross—God, the Father, hath conferred all glory, giving him a name which is above every other name that is named in heaven or in earth, that at the name of Jesus every knee should bow of creatures in heaven, of creatures in the earth,

and creatures under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father.

This overwhelming conception in Paul's conviction had gathered into itself all wealth of glory, honor, praise, and eternal exaltation for Jesus Christ. It was this that inspired Paul himself with ideals under the sustained uplift of which he could count all toil, sacrifice and suffering, and finally martyrdom itself, as very joy that he himself might finally share in the fellowship and destiny of so glorious a Lord.

How came such transformation into this one life? By what golden stairs was Paul lifted to such supernal heights? There is but one sane answer. Paul's life, in a transcendent sense, was God-filled and God-inspired.

TRUE GREATNESS

(A sonnet tribute to the honored memory of George Washington and Abraham Lincoln, whose birthdays make the month of February so sacred to all Americans.)

True greatness riseth like an Alpine peak
Amidst the mountains, rocks and hills that stand
In seeming rivalry; while near at hand
One fails to see its vast proportions, seek
The distant view and let true greatness speak!
Behold the towering monarch of the land,
Jehovah's masterpiece—supremely grand,
Crowned with eternal radiancy unique!

True greatness fadeth not with fading years,
Nor crumbleth with the wreckages of time;
By age, fame's acid test, its form appears
More rugged and its grandeur more sublime:
So Washington and Lincoln heavenward rise,
Like Alpine peaks that pierce our nation's skies!

JOSEPH C. BOOTH.

Melrose, N. Y.

JESUS THE CHILD

[THESE Christmas Verses should have appeared in our November-December, 1927, issue, but were left out by accident. The frontispiece in that number was intended to be a pictured preface to these poems. We hope that our readers will keep them in thought until the Advent season of 1928. —EDITOR.]

THERE IS A ROOM

The little King has come, has come!
Hast thou a Guest room in thy home?
Send Him not forth with beasts to lie,
The King, whose star shines in the sky!
Come, Saviour, enter, ne'er depart,
There is a room within my heart.

Reclining on a distant hill,
Angelic strains the shepherds thrill;
Joyful they haste to see the Child,
The little Saviour undefiled.
So would I hasten, glad to greet
And kneel, O Christ Child, at thy feet.

Alas! O World, turn not away
Thy sacred Guest, this natal day,
Too oft in ignorance and sin
Have nations turned Thee from the inn.
But from me, Saviour, ne'er depart,
There is a room within my heart.

HER BABY BOY

My tiny babe lies on my knee,
The Christmas bells are ringing:
In thought a manger rude I see,
Hear Mary, Mother, singing.
List! o'er the snow kind friends draw near,
The sleigh-bells gifts are bringing—
A ring, sweet pillow, robe of fur,
(Ah, Babe of long ago
They brought thee frankincense and myrrh.)
But well I know
A mother's heart o'erflowed with joy,
As mine with Mary's, sings,
For He was just her baby boy
That night—though King of kings.

IN THE CHILDREN'S WARD

If I had been in Bethlehem that day
When Jesus in the humble manger lay,
I would have bid the gentle Mary lie
At peaceful rest, while I had hushed His cry—
(Just as I soothe this waif upon my breast)
Have bathed, and dressed, and lulled the Christ to rest.

Alas! wee child of shame with weazened face,
Thy form, misshapen, who would fain embrace?
But as I see the petted children's joy,
When to each cot is brought some Christmas toy,
And friends and nurses join in tender play,
I think of One, rough-cradled in the hay;
And clasp this tiny, twisted child of shame
And love, and love, and love it, in His name.

EMMA WATT EASTON.

Baltimore, Md.

A PRAYER

Not for those martyrs, Lord, I pray,
Who, having firmly grasped Thy laws,
Suffer right nobly in their day,
And gladly die, that Thy great cause
Might live and grow;

But for the men and women, who
See through the darkness no great light,
Nor hope in life, yet, kind and true,
Are martyred daily in the fight,
And on they go!

CHARLES CLOSE.

Bishop Auckland, England.

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

BIMONTHLY BREVITIES

PROHIBITION is not an attempt to make men moral by law any more than any other form of legal dealing with wrongs. The law can never take the place of the gospel in transforming human character. But all such legislation does aid to shape a favorable environment for the saving work of the Church of Christ. To sweep away outward vices is a real social assistance for the creation of an inward holy life for the individual soul.

CARDINAL MERCIER, that great Belgian bishop of the Roman Church, was one of the most modern of their leaders. His own form of Neo-Scholasticism is widely taking the place of mere Thomism in Roman Catholic schools. And as a reformer, he was most progressive. Here is one of his sayings: "Universal prohibition would save more souls than general disarmament." Were he living to-day he would favor both of these national and international reforms.

A MASTERPIECE of the prince of darkness is to induce the servants of God to adopt a policy of despair and delay. A time-serving pulpit makes of the house of God a coward's castle, in which the hosts of God hide away from the strenuous peril of militant service. If religious effort could be driven from the fields of politics, and society, and trade into the church and kept there, the devil has won a signal victory. The primary political election may frequently be as important for piety as the prayer meeting. The walls of a redeemed society must be built, not merely around the sanctuary, but about the whole city, so that they shall enclose the market place, the public office, and the election booth as well as the altar. There is no Temple in the New Jerusalem, because it is all a Temple.

DOCTRINAL preaching becomes practical when it uses terms of life and not an antiquated theological nomenclature. "Forgiveness" and "pardon" are more vivid words than "justification"; "change of heart" says more to the common man than regeneration; and "full salvation" and "perfect love" are more definitely descriptive than "entire sanctification." When preaching becomes concrete instead of abstract, it catches the crowd.

REAL worth is reached by adding thought to things. There is an unseen factor in all wealth which the wealthy do not always realize. A city must be more than bricks and mortar—it can be a bubble blown by Spirit breath. Take from any town its spiritual forces and all commerce, trade and manufacture would collapse.

FOLLOW the eagle as he nests in the craggy home of the thunder, presses the path of the storm cloud and burns in beauty on poised pinions at the glowing gateway of the sun. It is a superb symbolism of the higher human life. The fate of Icarus has not alarmed us, for we all want to fly. The weary one who waits on God shall with renewed strength "mount up on wings as eagles." For man has wings; there are seraphic folded powers within him. His life has meanings beyond itself and a true home in higher atmospheres. He that waits on God shall feel his pinions unfolding and soon with strength shall sweep the upper air of spiritual experience.

DOUBTLESS the human body is the tell-tale of the soul and bears the brand of its meaning and mastery. Paul said, "I bear in my body the marks of the Lord Jesus." Possibly, at the climax of sacrificial service, any saint may say with his Lord, "Behold my hands and my feet." Not by the Holy Supper alone is our Lord's death shown forth but by making of life a perpetual sacrament. This is the true blazon of Christian nobility, the heraldic shield of holiness, the ensign and memorial bearings of the saints. For the family likeness is no mere badge of servitude, but a visible feature of relationship.

A PSALMIST sings: "The Lord loveth the gates of Zion more than all the dwelling places of Jacob." God cares for the nests of the birds and the dens of the beasts, but much more for the buildings of man's vision and task. He loves the homes of childhood, the schools of youth, the marts of trade and the palaces of state. Dearest of all to him and most significant of all buildings is the house of God, built of living stones, the place where his honor dwelleth. He values it by what it has cost him, for upon it he has spent the opulence of eternity and for it has paid the price of his own atoning sacrifice. He loves it for what it is, the chief visible manifestation of himself, the very body of his Son, Jesus Christ. He loves it for what it will be. How can we find that out? Its horoscope has been cast in divine revelation. Now it may be imperfect, for many of its stones lie uncut in the quarries of life. Some day he, with us, shall bring in the topstone with rejoicing and all shall cry, "Grace, grace be unto it!"

ASSURANCE is the beautiful word which some denominations prefer to use to that Pauline phrase, the Witness of the Spirit, a favorite slogan of Methodism. In love and truth we may assure our hearts before God (1 John 3. 19-21), and the stormy self-condemnation of the soul becomes hushed in the sweet peace of his holy love. Then comes that confidence in which all reserve vanishes and we cry, "Father!" This is the true hearts' ease, a flower which grows in no garden of earth but which Jesus brings from the bowers of the blessed that we may wear it upon our bosoms forever.

EPIPHANY, that twelfth day after Christmas, gives a noble message to the World Service program. That Adoration of the Magi to the infant King is the first manifestation of his universal sovereignty. There was an ancient Armenian myth that those wise men were the three sons of Noah raised from the dead to do homage for all humanity to the Babe at Bethlehem. Thus Hawker sings:

Pale Japheth bows the knee with gold,
Bright Shem sweet incense brings,
And Ham the myrrh his fingers hold:
Lo, the three Orient kings!

Though we may not accept the reality of this myth, we do see that coming from outside of Israel they were "types of the total earth." And Paul was the true prophet and apostle of the Epiphany who made the gospel a universal message, and writes: "In Jesus Christ the Gentiles are coheirs, companions and copartners in the promise" (Moffatt's translation). In the Old Testament it is in the sixtieth chapter of Isaiah, which in the Authorized Version is the most ecstatic English in all literature, the Epiphany prophecy proclaims as though already one could see the Star in the East: "Arise, shine, for thy light is come." Why not use this portion of the Christian year, from Epiphany to Septuagesima, to preach World Service?

JEHOVAH said to Moses, "The tabernacle shall be sanctified by my glory." It was not by the beauty of plan which God himself had designed, not by the curious carving and cunning work of the artists whose busy fingers had wrought the tabernacle, not by burning incense or lighted lamps, not by its pomp and splendor, not by rich and ingenious ceremonial, not even by the presence of Moses and Aaron, but by the presence and ministry of God himself was the place made glorious. All human things, in speech or song or sight, are worthless except as they gather up and express the glory of God. This is what our church architecture, our pulpit preacher, our chorus choir and our congregations all need

to-day. It is this spiritual vision of the divine Presence which makes our temple the house of God and fills it with his glory.

DIVINE greatness is emphasized in the Old Testament and human dignity in the New Testament. In the former, God is man's dwelling place and in the latter, man becomes the dwelling place of God. Here is a striking stanza from the Salisbury Cathedral Service Book:

God be in my head, and in my understanding;
 God be in my eyes, and in my looking;
 God be in my mouth, and in my speaking;
 God be in my heart, and in my thinking;
 God be at my end and at my departing.

When our human life becomes the holy empire of Deity, all of our nature comes into consenting harmony to his holy will. How shall we know God? Only by first-hand spiritual communion.

"Thought answereth alone to thought
 And soul with soul hath kin;
 For outward God he findeth not
 Who finds not God within."

POPE PIUS XI has an official organ in Rome, the *Osservatore Romano*, which has recently suggested the restoration of the Papal state which passed away when in 1870 divided Italy became a united nation with Rome as its capital. Does the Pope have an ecclesiastical claim to temporal power and how far does it extend? Here is a passage from an article in his journal:

"The solution of the Roman question must, therefore, be such that the independence of the Pope appears evident to Catholics of the whole world. This does not mean that the Catholics of the whole world must be the judges of the solution. No. The Pope is the only judge. He alone, by divine wish, is head of the church and supreme master of the faithful. Therefore, he alone must decide about the conditions of liberty and independence, and also about the guaranties necessary to satisfy Catholics of the whole world."

The whole world! This states in a rather cautious manner, yet affirmatively, that principle denied by political Romanists in America, that all its membership are subject to the Pope in politics as much as in religion. He would probably not try to use this authority in America, but he does claim to possess the right to decide about our "conditions of liberty and independence!"

DOCTOR HORTON, of the Oberlin School of Theology, in an able article in *The Journal of Religion*, says:

"It is empirically certain that at least three divine objects exist: The God

of nature, the God of society, the God within, corresponding roughly to the Father, the Logos, and the Holy Spirit of the Christian Trinity."

This surely is an experimental view of God. Wordsworth saw him in nature; social relationships conform closely to Jesus' teaching of the kingdom of God; and the inner life does commune with God through his spiritual reality. Those three statements of the Apostles' Creed give us a God of nature, the Creator, a God of history, the Saviour, and a God of the heart, the Holy Spirit. Our faith, however, goes farther than mere triple experience and says, the three are one.

VALUE is a useful word both in philosophy and religion. Here is a question which will greatly embarrass some modern censors of Christianity: What new moral values have come to light in human thought since it faced the person of Jesus Christ and his spiritual ethics? These addle-brained objectors have certainly not themselves acquired a personal morality equal to that of Christ.

BERGSON's fundamental basis of his philosophy is found in the phrase, *élan vital*, "the urge of life." But our Christian religion has its own urge, the inward spiritual vitality born of the faith that unites the soul with Jesus Christ.

LOOKING FORWARD

A NEW YEAR'S HOMILY

PAUL had been running his own race and pursuing his own purposes. Christ caught him, turned him round and showed him a new goal. Here is a passage revealing the resolve of a hero and the magnetism of a strong will:

One thing I do, forgetting the things that are behind and stretching forward to the things that are before I press on toward this goal unto the prize of the high calling of God in Christ Jesus.—Phil. 3. 13, 14.

Progress has been, since Christianity came, the rallying cry of the Western world; all reforms are marshaled under its banner. It is peculiar to man only. No animal is haunted by the ideal. Even barbarism is supine, satisfied to live in a hut and to scratch the ground with a stick. True progress, however, is not of things but of men themselves. Science may give us constantly improved machinery, but it is only a spiritual religion that can give growth to mankind.

Paul, in his passage, hints at least three principles of human progress, which relate to the present, the past and the future.

DISSATISFACTION WITH THE PRESENT

The apostle had already confessed, "Not that I had already obtained, or am already made perfect, but I press on." This is not a denial of Christian perfection but helps to define it. It is not self-satisfaction; the truly perfect Christian is the one who is going forward.

Discontent is the key to progress. This is true in art and mechanical invention. No American would substitute a cart for a car, a pen for the press, or a canoe for the steamer. No man could be wholly complacent if walls or even seas did shut him in. Genius is restless like the wings of a caged eagle. We all sing with Tennyson:

Let the great world spin forever
Down the winging grooves of change.

Probably life's greatest peril is arrested development. What is more flippant than that phrase used by foolish fathers and mothers of their children—"finished education"? To let human life die above the ears at twenty-one and still go on moving as if one were alive! Seeming success is a real tyranny to time. Achieved ideals often give an end to art. Habits in their use and abuse become like barrel organs grinding out a little bit of tunes, but unable to play the great ocean of music all around. A mere rut differs from a grave only by its width and depth.

There is no dead line or spasmodic goodness in Christian character. The law of the spirit is like that of the mind—"it is better farther on."

OBLIVIOUSNESS OF THE PAST

Paul had his back to the past, for to him it was full of bitter memories. For many of us there is a real power in the past, which is the seed of the present and future. When we sing, "Our fathers, where are they?" we cannot wholly forget them, for they are still in us. Yet, however much tradition may be worth, it may become a load that cannot be successfully carried. Man is not saved by memory but by hope. Experience for all its worth is often a dangerous teacher. Such achieved practical wisdom is frequently the paralysis of action. The "have beens" may easily become the "down and outs."

Past successes cannot fully feed in the present. We cannot live on last year's food. Yesterday's perfection is a pure negative to-day. Positive perfection is in going onward with the full purpose of the soul and the power of the Holy Spirit. Throw out the ballast and pierce the clouds.

Past failures may hurt or help. "He is a fool who stumbles twice on the same stone." Bonaparte admitted that he made more mistakes than

most generals, but profited more by having them. We can thus "rise on stepping stones of our dead selves to higher things." Sorrows may be forgotten. It is enough that God remembers them. Do not dwell among tombs. "Let the dead past bury their dead." As to sins, if God has forgiven and forgotten them, we can afford to deaden the power of remorse and despair as a barrier in life. As to past blessings, we should thank God for them but must not stop to congratulate ourselves.

CONCENTRATION ON THE FUTURE

"This one thing I do!" What a sublime specialization of the onward ideals of life! The real racer fixes his eye upon the goal. He cannot be diverted by milestones, flowers in the passing field or even the white faces of onlookers. There are many such distractions in life. Business and pleasure may divert the forward flight. Religion is not a by-product or a side show of living; it is the very goal of existence and its measure is "the high calling of God in Christ Jesus."

Without an aim of being, man becomes a Hottentot. To neglect this mark is a prostitution of power. Here is a growing standard, for to-day we may see only the skirts of his glory. Christ is the final goal; to be near him, to work for him, to grow up to him until we shall be like him, for "we shall see him as he is."

These are three New Year's laws: Put away the imperfect present, forget the finished past and face the flaming future of perfect love. Live for the future, not as the caterpillar or the cabbage leaf with no dreams of the butterfly among the burning roses. Even our loved dead are not behind us somewhere in their graves, but before us awaiting our coming. What song more fully expresses this law of living than Lord Tennyson's "Ring Out the Old, Ring in the New"? And in his climax he shares the goal with Paul:

Ring in the valiant man and free
With warmer heart and kinder hand;
Ring out the darkness of the land,
Ring in the Christ that is to be!

THE FULLNESS OF GOD

AN EXPOSITION

"For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be able to apprehend with

all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."—Eph. 3. 14-21, R. V.

Did you ever hear any one praying for you? It is a holy memory, that of overhearing a father, or mother, or friend, in their personal devotions, holding up our names to God in earnest intercession. Once, on entering my church in Baltimore, I heard, from the door of a classroom that stood ajar, the voice of one of the holiest men I ever knew pleading with God for me, his pastor. The uplift of that moment abides with me still after over forty years.¹

For true prayer is a revelation in at least two ways. First, it reveals the soul-life of him who prays. The motions of our inner life in the moment of genuine prayer, as they interpret themselves in speech and act, are the surest possible index of the religious character. Second, it is in large measure a revelation of the deepest need of him for whom prayer is offered. We are frequently all too unconscious of our own spiritual defects and shortcomings. If we could only hear what the holiest men and women who know us ask for when they pray for us, we would gain a glimpse of our truest selves, and freshly realize what is lacking in the religious temper of our lives.

We are standing outside the closet door of the apostle Paul, and overhearing a great soul as he climbs the mountain of intercession. His prayer reveals the breadth of his spiritual vision, the richness of his personal experience, and the warmth of his loving heart. It also reveals what, in his inspired judgment, was the largest need of the church. As such a revelation, it is full of instruction to the church in every generation. Let us, in this light, devoutly study the fullness of blessing for which the apostle prays.

I. THE NATURE OF THE BLESSING

This is not, in the ordinary sense of the word, a "higher-life" prayer. It is not, primarily, either faith or love with which he prays that the church may be endowed. These are presumed as prime conditions of the larger fullness for which he is pleading. It is not some particular work of the divine grace, some definite achievement in the spiritual life, which is contemplated; those will come along with the more comprehensive gift for which he is praying. It is rather a prayer for an all-comprehending

¹This Exposition of the Pauline prayer for the Ephesian Church is a composition from four sermons outlined by the Editor of the *METHODIST REVIEW* in Washington, D. C., during July, 1893.

enlargement of spiritual power in the church, which shall at once make possible every spiritual gift and every conceivable work of grace.

1. *It is a prayer for knowledge.* This is involved in the motive of this entire letter to the Ephesians. It is a vision into the eternal purpose of God to unify all things in Christ. The mighty argument sees this purpose as it flows from the electing love of God in eternity and is realized in time, "that in the dispensation of the fullness of times he might gather together in one all things in Christ, both of which are in heaven and on earth." The church is conceived as the ubiquitous body of the ascended Lord, "the fullness of him that filleth all in all."

This "mystery of his will," Paul is a minister to make known to the Gentile world, that all men might come into the "fellowship of the mystery." And so he prays for the enlargement of their knowledge, that through a more perfect apprehension of the purpose of God they might possess the "unsearchable riches of Christ." He felt that this vaster vision of the sweep and scope of the infinite plan of God would immeasurably enrich personal experience.

A shallow and ignorant fanaticism sometimes fails to regard knowledge as a grace at all. It fatuously misunderstands John Wesley when he describes evangelical perfection as perfection in love rather than in knowledge, and so blundering and stupid saints profess to be entirely sanctified and excuse their manifest frailties by the defense, "We are not made perfect in knowledge." There is a guilty ignorance of the will of God, which is itself a sin to be repented of. You "did not know any better"? You ought to have known better.

"Evil is wrought by want of thought
As well as want of love."

Knowledge is a Christian grace and an essential condition of many higher graces. "Add to your faith, knowledge," says Saint Peter; and again exhorts, "Grow in grace and in the knowledge of our Lord Jesus Christ." "The perfect manhood," which is contemplated by Paul in this epistle is one which is reached by "the unity of the faith and the knowledge of the Son of God." It is not a narrow and unripe purity, which a child or a fool may attain, but a full-orbed and matured manhood, which is the insistent petition of the Ephesian letter.

2. *This knowledge is founded in faith.* Faith, in the New Testament, has a moral and an intellectual side. It is conceived both as an act of will and a state of mind. Saving faith is a moral act of voluntary trust, by which the sinner accepts Jesus as Saviour; but faith also involves spiritual perception; it rests on a judgment of moral and spiritual values.

It is an inspired insight, by which the unseen is assured and the future held as a present possession. The faith which saves and the faith by which we live are one; but the former is an act of the will, while the latter is the vision of the soul. Thus faith issues in knowledge. Faith is the door by which Christ and all the invisible world of spiritual reality enter the inner man.

Faith and knowledge never can be separated without harm. The intellectual temperament tries to find knowledge without beginning with faith, and builds up a cold and lifeless orthodoxy; the ignorant devotee has faith enough, but fails to perfect it in knowledge, and becomes the narrow bigot or the wild fanatic. The essence of the blessing is through faith; the fullness of the blessing is through knowledge.

3. *The knowledge prayed for is spiritual enlightenment.* It is more than a mere intellectual attainment; it is inspired insight. It is what Paul prays for in the first chapter: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."

Life is enlarged and enriched by larger light. Yonder in the meadows, all abloom with the crimson clover, stand the large-eyed kine, lazily feeding in the rich forage. The artist, who has set his easel there, may have no better eyes than the cows; but he sees more, for he sees with something which is behind the eyes; he sees the violet light that plays in the shadows, and the changing shades of rose that come and go as the breeze sways the clover tops. There is many an untaught Christian who is standing knee-deep in the fields of blessing, lazily happy in cruder experiences, for whom there waits a glorious fullness when God shall open his inward sight to the deeper and broader meanings of the very life into which he has entered.

II. THE CONDITIONS OF THE BLESSING

The achievement of this knowledge is by a process of divine education. The highest spiritual attainments are conditioned upon certain spiritual conditions. There is an alphabet of the divine character which we must learn before we can spell out the sweet poem of his love. What are some of these conditions?

1. *A strengthened mind.* Paul prays "that ye may be strengthened with might by his Spirit in the inner man." A characteristic gift of the gospel is new power. There is a spiritual gymnastic needed to fortify the soul and strengthen it for higher attainments. God's people must be,

in the best sense of that word, a strong-minded people. Religion is not a weak and nerveless, but a strong and heroic thing. The body may be a giant and the soul a dwarf. Before the fullness of God can come into us, new capacity must be given, and our inner natures grow to stalwart dimensions. It was no very great error when a colored preacher quoted, "Judge not the Lord by feeble *saints*," for it would indeed be a severe reflection on both the power and goodness of God if he were judged by the flabbiness and feebleness of some of his children.

Strength is needed to support the burden of the blessing which is to follow. Said Jesus to his disciples, "I have many things to say unto you, but ye are not able to bear them now." And Paul found in the childish immaturity of the Corinthian Church a reason for not instructing them in that profounder spiritual wisdom which can only be spoken to them that are perfect. "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." God will keep his dear children on spoon victuals until they gain force of spirit to contain his fullness. There have been great moments of mighty blessing in some of our lives, when in such pressure of glory his grace flooded our soul, that we have cried out in the very weakness of our earthen vessels, "O Lord, stay thy hand, lest I die of thy delights!" Let us rather pray with Paul for the inward strength which shall prepare the way for the fullness of God.

2. *The power of an ever-present ideal.* The prayer goes on, "that Christ may dwell in your hearts by faith." If we are to grow in knowledge the subject of our contemplation must be always before us. I have a friend who carries Greek tragedies in his pocket to read on the street car; he has become a great Greek scholar. The botanist who would learn botany must spend much time in the field with plants and flowers; the astronomer who would master the system of the heavens must pass his nights straining his eyes through the telescope; the Christian who would become a mature Christian must set his Lord always before him, for the person of Christ is the very essence of Christianity. There are days, however, when winter frosts have blighted the bloom of summer, and the botanist cannot commune with forest or field; there are times when the clouds shall jealously hide the lamps of heaven from the astronomer's gaze; but the Rose of Sharon and the Lily of the Valley may forever blossom in the garden of the heart, and the bright and the morning star forever shine in the firmament of the soul.

3. *Fellowship in knowledge.* We can achieve the loftiest spiritual vision only within the communion of saints. It must be apprehended "with all saints." The very key-thought of Ephesians is oneness. If

Gentile and Jew have been made one new man, all earth's buildings are to be builded together into one holy temple for the habitation of the Spirit. The Christian perfection which Paul here teaches is no solitary virtue; it is achieved only in the family in heaven and earth, which owns common Fatherhood with Jesus. He exhorts "to keep the unity of the Spirit in the bond of peace; there is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all and through all and in you all." It is no individual, but the whole church, which goes to form that "perfect man, the measure of the stature of the fullness of Christ."

No one mind is equal to the study of any science, much less that of salvation. No one age of the church, no one theologian or religious genius, has ever grasped the whole meaning of the Lord. We must learn to see with them all, to feel man's impotence with Augustine, God's sovereignty with Calvin, the freedom of faith with Luther, and the freeness and fullness of grace with Wesley. We cannot fully see or enjoy anything by ourselves; it takes four eyes to see a picture or a landscape. There is something wrong about any man who can sit alone in a restaurant and enjoy a long course dinner. We feed alone, but we eat in company. There are mighty blessings being held back by God in the reserved heavens, until the wounds in the body of Christ have been healed. Not until his church see eye to eye will the Lord bring again Zion. Real spiritual unity will be the prelude for a new Pentecost:

"Not on one favored head alone
The Pentecostal glory shone;
But flamed o'er all the assembled host
The baptism of the Holy Ghost."

4. "*Rooted and grounded in love.*" Love is the condition of the highest knowledge. Pascal, the greatest of all Frenchmen, said, "Human things must be known to be loved, but divine things must be loved to be known." Light is the child of love, the blossom of that love that roots itself deep in the heart of Jesus. The rhetoric of the apostle has reached a white heat of passion which breaks through grammar and rhetoric. Love is so great a thing that it needs a mixed metaphor, "rooted and grounded," one derived from the world of nature, and one from the world of art; it is a soil from which the perfect life grows like a tree; it is a foundation from which sanctified character rises like a temple.

III. THE MEASURE OF THE BLESSING

There really is no measure; we are dealing with incommensurables, our commerce is with the Infinite. Language is exhausted to express it.

It is "according to his riches and glory," "according to the power that worketh in us," "the unsearchable riches of Christ." All is measured, not by human standards, but by the divine nature. Indeed, all religious experience is measured by the notion we have of God; a poor God makes an impoverished life. To be full-statured Christians we need a great God, and great conceptions of him. Shriveled souls are brought forth by narrow and bigoted theologies.

And so the prayer goes on to speak of the breadth, the length, depth, and height—of what? The text does not specify. We shall need the context. At the close of the third chapter, Paul had reached the sublime conception of the spiritual temple into which all lives and institutions are to be built; it is a picture of the consummation of the eternal plan to bring together all things in Christ. This is for him

"The one far-off divine event
To which the whole creation moves."

As he sees the stately edifice, his soul swells to the vision, and he longs that the Ephesians shall share the greatness of his dream. And so in Ephesians 1. 1 he begins to pray, "For this cause, I Paul." But the mention of his own name stops the full tide of petition, and for thirteen verses he shows his own office as "minister of this mystery," only resuming the prayer at the fourteenth verse: "For this cause I bow my knees." Is it not clear that, by height, length, depth, and breadth, he means the dimensions of that temple which pictures for him the eternal purposes of God in Christ? He prays that they may grasp the greatness of the divine plan.

Modern geometers have theorized of non-Euclidean space of more than three dimensions; Paul seems to have found it in these four measures of the infinite love and thought. Let us study them.

1. *The breadth.* The purpose of God in Christ is as big as the universe; it is as wide as the whole diameter of being. As the stars lie like islands in the blue sea of the firmament, so do all creatures in the vast expanse of his love. Once to grasp it would be to lose our littleness and narrowness in the breadth of his vastness.

"For the love of God is broader
Than the measure of man's mind."

Far out beyond our dreaming his care extends and his mercy reaches. O cribbed and confined hearts, lives that have grown like a plant in a crevice until they are blanched and flattened, grasp but once his greatness, and ye shall gain a wider life! There are some men so narrow-minded

that you have to look at them sideways to see that they have any mind at all. The only remedy is in the fullness of God.

2. *The length.* It has protension as well as extension; it fills all time as well as all space. He is "from everlasting to everlasting," the dwelling-place of all godly generations. He cries out to us, who measure by years, months, and days, "Behold, I have loved you with an everlasting love." Himself, his plans, and his love are dateless.

You can find no beginning to it. It is not Calvinism to believe that my salvation is an act belonging to an eternal order. It began in eternity. Suppose an angel should fly back from this hour and perch on the cross-beam of the cross, still back of him he would hear Isaiah heralding and David chanting the coming redeemer; no, nor at Eden's gate would he find any beginning in that promise, "The seed of the woman shall bruise the serpent's head," which was like a ray from the looks of Jesus, flung backward through the millenniums. No, we must go back, back into eternity, before the mandate of creation, before nothingness curdled into the white foam of stars and systems to break in spray of offered service at the feet of God; there, in the awful silence of his majestic solitude, was born in the eternal heart the seed of that crimson rose of sacrifice whose perfect beauty hung on the thorny branches of the cross. Redemption atonement is involved in creative relations.

Nor is there any end; his promises are for the eternal years, and shall not fail. The river of salvation is no desert stream, to lose itself in the sands, but widens and deepens to the infinite ocean.

3. *The depth.* This is the measure of his loving purpose as we follow it from the heights downward. It reaches from the throne to the manger; yea, lower yet, from glory to shame, down to the cruel cross and the awful kingdoms of the dead; down the long stairway of the incarnation to the depths of my sin and sorrow.

"O love, thou fathomless abyss,
My sins are swallowed up in thee."

4. *The height.* This is the same dimension as the last, but it is measured from below upward. He stands looking from the platform of earth up to the pinnacle of all being, and sees there the topmost thing of all the universe, crowning the cathedral of creation, the shining cross of Jesus Christ. In the next chapter he brings the depth and the height together.

"Wherefore he saith: When he ascended up on high, he led captivity captive and gave gifts unto men. Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that

descended is the same also that ascended up far above all heavens, that he might fill all things."

"That he might fill all things!" Such is the ubiquity of the risen and glorified body of our Lord. He went down into the depths and has gone up on high, carrying everywhere, into every nook and cranny of the universe, the perfume of his love and the blood of his sacrifice. The incense fills the whole temple of being, and his blood sprinkles all the doorposts of creation.

"There shall crown him the topmost, ineffablest, uttermost crown;
And his love fill infinitude wholly, nor leave, up nor down,
A place for the creature to stand in!"

O my soul, sail out, sail out on this wide ocean of redemptive purpose, and, like some new Columbus, steer thy bark beyond the rim of twilight, and ever, ever widening horizons shall greet thee, and new worlds of gracious beauty yield to thy adventure; but thou shalt find no farthest limit to the loving purpose of our God.

O my soul, press forward with flying feet down all the pathways of eternal years; pass beyond the confines of burning worlds and changing ages; follow, until the weary and exhausted years, in everlasting procession about the eternal throne, fall at last in utter faintness, and worn-out time sinks into the arms of eternity—and thou shalt find no end to the loving purpose of our God.

O my soul, sink thy plummet in this sea of blessing thousands of fathoms deep, and down beneath all finite measures, undergirding the foundations of the world, lies the deep, fathomless, loving purpose of our God.

O my soul, like a strong bird on pinions free, climb thou the upper air, and when at last, having overtopped all finite heights, thou shalt, in very faintness of joyous flight, swoon at the feet of God, then shalt thou see, still overarching all, height above height of splendor yet unscaled, the loving purpose of our God.

IV. THE FULLNESS OF THE BLESSING

It is not every kind of knowledge that fills a man. This does; for in the thought of Paul faith always identifies the believer with the object of faith. To believe in Christ is to receive Christ, be united with him, and identified with all his loving, saving acts. The same is true of that completed faith which issues in this vaster spiritual vision. To grasp, in a great moment of revealing, the breadth, length, depth, and height of God's redemptive plan of the ages, is to become one with it, to be "filled

with all the fullness of God." The richness and blessedness of the entire body of Christ is reproduced in each individual member, and he becomes a microcosm of the universe of love.

1. *This does not destroy individuality.* The Christian communion with God is worlds away from pantheistic absorption into the infinite. The self-surrender to which Jesus calls us is not the spiritual suicide of the mystic or the Buddhist. We lose ourselves to win ourselves. The gospel ideal is not a mutilated or slain selfhood, but one which is dead only to that which marred its perfection; it is a fuller and nobler selfhood, enriched from the infinite fullness. Not less of life, but "life more abundantly," is the gift of the Good Shepherd to his sheep. Each, for himself, may share the comprehension of all saints, may enter into the divine consciousness, and appropriate the moral attributes of God. In the perfected character of the individual Christian is to be reflected that perfect Man in whom the fullness of all existence shall at last be gathered. Vision shall secure likeness. "We shall be like him, for we shall see him as he is."

2. *To finite beings this experience involves a paradox.* For the apostle puts no limitation into his petition. He does not pray, as I have heard some good men, that we may be filled with all the "communicable" fullness of God, but boldly and inclusively for *all*. Yet he is quite aware of the paradox, and puts it in the words, "that ye may know the love of Christ that passeth knowledge." We may know the unknowable, see the unseen, and, though finite, be filled with the infinite. This is the constant paradox of the highest life of man. At the summit of our being we lose ourselves in God, yet are ever conscious of that rounded selfhood which marks our human personality. Yet a pint cup can be as full as the ocean; in the face of the violet may dwell as true a blue as in the whole bend of the azure sky; in the dewdrop that lies in the lily's chalice may dwell as perfect a radiance of light as fills the shining firmament.

It is the very mark of the highest knowledge that it issues in ignorance. This is peculiarly so of love; it forever stands in loving awe before the unrevealed. A noble man said to me of his equally noble wife, on the day of their golden wedding: "I thought I knew her long ago, but every day I find something new and beautiful; she is more mysterious and dearer every day." The more we know, the less we know; the vaster the circle of our knowledge, and the longer its circumference, the more numerous the points at which it touches the unknown. Great things are best known in their immensity. It is best not to give a quantitative measure to a qualitative glory. Who asks, when standing before Niagara, how many gallons of water it discharges in a minute? Who cares to know as he contem-

plates some vast cathedral, a poem in stone, how many perches of mason work it contains? Our divinest experiences cannot be expressed in statistics and cannot be sobered down to general averages.

Christian perfection is not some fixed stadium, which achieved, the soul can rest in sweet self-satisfaction; it is rather a perpetual transformation from glory into glory of the spirit, which reflects, as in a mirror, the image of our glorified Lord. It is to forget the things which are behind, and to reach forth to those things which are before. "Let us therefore, as many as be perfect, be thus minded."

V. THE PRAISE DUE FOR THE BLESSING

Paul allows no final climax to his thought. We thought we had compassed it all in asking for the fullness of God; but praise soars higher than prayer, and rapturously flings itself in adoration before "him who is able to do for us exceeding abundantly above all that we can ask or think." A story is told of a pious old woman who had lived a poor, narrow life, far inland among the hills, who was permitted to visit the ocean. When at last the boundless blue stretched before her, losing itself to view beyond the horizon's verge, her starved soul swelled with the sight, and she cried out, "Thank God, at last I've got something there is enough of!" On the mountain tops of prayer the soul takes flight in praise, bursting in its gladness before the abundance of our God.

Make it a refrain to every petition: Would we be "strengthened by might with his spirit in the inner man"? He will do it "exceeding abundantly above all we can ask or think." Would we have "Christ dwell in our hearts by faith"? He will come in, "exceeding abundantly above all we can ask or think." Do we long to grasp the "breadth, length, depth, and height" of the divine plan? He will impart an insight "exceeding abundantly above all we can ask or think." Are we longing for the "fullness of God"? We may have it "exceeding abundantly above all we can ask or think." And he will do it through the power that raised Christ from the dead, the very "power that worketh in us."

1. *Note the failure of full expression in prayer.* Language fails; his giving is far beyond our eloquence in asking. Thought is sparingly soluble in speech. We can tell but little of what we think and still less of what we feel. Language is easily bankrupted as a measure of spiritual worth. An eloquent Welsh preacher, addressing a London congregation, at the climax of his sermon, tongue-tied by the unutterable meaning of his message, exclaimed, "Oh, if you could only understand Welsh!" And so we long for a thousand tongues to sing his praises.

Thought fails as well as language. The tongue tires before the brain

and heart, but they are wearied soon enough. And at last our finite nature stands in helpless silence before the infinite fullness, and all about the splendor seen and felt there roll bright waves of unseen and unimagined glory.

"Fair are the flowers and the children,
But their subtle suggestion is fairer;
Rare is the rose-burst of dawn,
But the secret that clasps it is rarer;
Sweet the exultance of song,
But the strain that precedes it is sweeter;
And never was poem yet writ
But the meaning outmastered the meter.

"Great are the symbols of being,
But that which is symbolized is greater;
Vast the create and beheld,
But vaster the inward creator;
Under the joy that is felt
Lie the infinite issues of feeling;
Crowning the glory revealed
Is the glory that crowns the revealing."

We need not be technical in our prayers. It is not their words or logic, but their fervency, which makes them effectual. We need not fear that God will give out, or hold in our prayers for fear of his unwillingness. Ask largely, O my soul, for thou art asking of a King.

2. *Where prayer breaks down, praise can go in singing.* "Unto him be glory in the church." Paul is in prison. He is writing to a humble church, largely made up of Greek slaves, Roman freedmen, and outcast Jews; yet, in spite of the contempt of philosopher or emperor, he claims for them a splendor outrivalling the tawdriness of earth. To their keeping the eternal God hath committed his glory. They were the choir to chant his endless praises.

"Throughout all generations." No one age can ever exhaust the holy homage. Generation shall pass the swelling tide of hallelujahs to generation. Our Methodist fathers said it audibly and lustily, "Glory to God!" I fear we but whisper it; and shall it be that children shall only think it? The church that, knowing the fullness of the blessing, shall revive the dying ministry of praise, will gain by it a militant strength that will win the world to Jesus.

"Unto him be glory for ever and ever!" Forever shall the prayer go up, forever the blessing come down, and forever the vast tide of praise return to its source. Earth's speech, time-colored, breaks down as it approaches eternity. "Throughout all generations," that is the tribute of time; "for ever and ever," that sends the anthem forward into eternity.

For praise is the chief occupation of the everlasting ages. As here we praise him best by service, it may be that there we shall serve him best by praise.

One day the reunited generations shall know the vaster fullness of the Father's house, and time shall go out to meet eternity amid the symphonious chanting of heaven and earth:

GLORY BE TO THE FATHER, GLORY BE TO THE SON, GLORY BE TO THE HOLY GHOST; AS IT WAS IN THE BEGINNING, IS NOW, AND EVER SHALL BE, WORLD WITHOUT END. AMEN.

HOUSE OF THE INTERPRETER

THE first of these outlines is rather more of the textual-topical type than the second; yet even the latter keeps the text and its context as the main source of religious truth for the sermon. The latter deals with one of the seven churches in the Apocalypse.

THE UNSEEN KINGDOM—Luke 17. 20

"Kingdom of God" or "of heaven" is often on the lips of Jesus. This text is his answer to the inquiry made concerning his teaching. There are various uses of the word "kingdom" as the reign of a person or a principle. The best illustrations are biological. Jesus constantly compares his kingdom to the great phenomena of natural life, "leaven," "mustard," "seed," etc. So we often speak of the animal, vegetable and mineral kingdoms. Wherever animal life exists there is its kingdom, whether in the insect or the whale; the vegetable realm is in the mushroom, the garden rose or the mountain pine. Wherever the new life of the Spirit of God works in a human heart, shaping the likeness to Christ, there is the kingdom of God. (Perhaps some analogies might be made from human government.)

1. *The Kingdom of God is not a Visible but an Invisible Kingdom.* It "cometh not by observation"—unseen in its source and processes (the "wind bloweth where it listeth") but seen in its effects.

1. All greatest forces work silently.

The footsteps of the spring are silent. Unseen fingers work in air and soil. The music of the spheres is unheard save by the ears of the soul. Terrific energy sleeps in the dewdrop. God's ways are hidden from the natural eye of man, and some never see even the outer signs of his presence and power. What did Roman statesmen or Greek thinkers discern in the new faith? Even such men as Trajan and Pliny could see only fanaticism. Yet a great social revolution was at work, eating away the lower strata of the world's life, like a suppressed volcano.

2. A neglected truth. Man has ever preferred the tangible to the intangible. Islam is an example. It held one of the greatest truths but it sounded its splendor, did war-cry for one God through billows of blood and flames of fire, and is a failure. The supposed strength of Christianity has often been its weakness. The church of the Catacombs was purer than that of Constantine, mightier than the empire of Cæsar. Who was the greater man? Napoleon or John Wesley? Whose work has been the more abiding?

3. Therefore not a political kingdom. This is the great distinction between divine and human governments, one lives and rules by unseen and the other by visible strength. (Note Memmi's frescoes in Florence of sacred and civil law.) The divine kingdom is not displayed in visible symbols such as flags and coins. It

marches not to trumpet and conquers without the sword; yet it accomplishes what no earthly realm can claim to do.

How small of all that human hearts endure

The part that laws or kings can cause or cure.

Reformation can only fully succeed by human transformation.

II. *The Kingdom of God is not a Local but a Universal Kingdom.* "Neither shall they say *Lo* here! or *Lo* there!"

1. Tendency to localism in religion. God is deemed confined to a certain place. Jonah tried to flee from the jurisdiction of Jehovah. Note the controversy between the Jew and the Samaritan and the great saying of Jesus about it in John 4. In his kingdom there are no geographical boundaries of latitude or longitude, of rivers, mountains or seas. Rather than special holy places, all are to be made alike holy. Not a kingdom of lath or mortar, but of life and character; not of stones but of souls.

2. Therefore not a church kingdom. Yet that is what most men seem to believe. We seek extension of ecclesiasticism rather than the baptism of the Holy Spirit. We are apt to proselyte to party rather than convert to Christ. The kingdom of God is larger than the church or any branch of it. Some of the best men have been in the wrong churches—Newman a Romanist, Channing a Unitarian, and Edwards a Calvinist. There are three Anglican parties—Broad, High and Low—with holy souls in each. It is not the candlestick but the light it holds which is important. Christians make the church; the church does not always make Christians.

III. *The Kingdom of God is not an Outward but an Inward Kingdom.* "For behold, the kingdom of God is within you."

1. Not forms but substance. It is not sprinkling or immersion, not prayer book or liturgy, not robe or chasuble, not spire or steeple, not creed or confession—but the conquest of love in a human spirit.

2. Not uniformity but unity. Uniformity is mere outward appearance; unity is inward likeness. A horse is an animal if it has no horns, an eagle is one in spite of its wings; they are of one kingdom by virtue of the life in them. Uniformity would kill the beauty of the world.

3. Not mere conduct, but character. Morality is but the outward shell of piety. Other kings may rule the bodies of men; Christ claims the heart. "Do right," is decent enough, but "Be righteous" is greatest of all.

While the kingdom of God is not visible, it will some time give new glory to all that we see; some day all the outward universe shall be clothed with a beauty built by its inward might.

A DEAD-ALIVE CHURCH—Rev. 3. 1

What a ghastly mockery of life! Sardis was a run-down town, an ancient capital of Lydia, famous for license and luxury. The gospel has a hard time in such communities. Yet it had the reputation of having a strong and active church. Doubtless like some of our modern gospel-shops they had the best entertainments, the finest music and biggest congregations. God's estimate differs greatly from man's; our earthly values are often worthless in the skies. So Sardis has vanished from the records of the church and the map of the world.

Christ inspects the church and says, "I know thy works." Would it not be worth while to have a universal inspection by him to-day?

I. *Imitations of Life.* Much that we see and admire may be superficially more perfect than living organisms. Wax flowers are more perfect in form and color than living lilies. An unpracticed eye may even mistake the first hectic stages of tuberculosis for abounding health.

1. Numbers. These are not a sign of death, for the gospel is really an attractive thing and should catch the crowd. There is no magnetism like love. But other things draw as well as these. And a big church through publicity may be empty of all spirituality. The divine test

is not quantity but quality. Numbers are a result and not a cause of life.

2. Wealth. A church may be rich and yet dead, poor and full of life. We exaggerate the power of the dollar and overrate financial success. Real stewardship will come from a richer religious life rather than from millions of money.

3. Morals. The Sardis church does not seem to have been specially vicious. They are not charged with any specific offense such as dishonesty, intemperance, unchastity—no gross immorality. It was simply dead, an elegant corpse laid out under the lilies and roses. What is needed is not a mere moral respectability but an aggressive holiness. "I have not found thy works perfect." It was a case of arrested development. When we stop growing, we cease both giving and living. Under this head may come all "dead works." Outward conformity with no inward transformation; dead prayers, performed music, stately oratorical sermons, all buried under formal ceremonialism. Tear off these handsome masks and nothing is left but a lot of grinning skeletons.

4. A sound creed. Our doctrines may be dead things to us. We can go to sleep over orthodox beliefs. They may be so true as to be but commonplace and neglected, mere sounding words. We may make an idol of words. The whole significance of religious (or any) truth is in its value for living. A man may be better or worse than his creed.

II. *Signs of Decay and Death.* A dead church is often on good terms with a dead world.

There are few positive tests of death, no certainty given from heartbeat, breath, temperature, rigidity, suspended anima-

tion. One of the surest is the appearance of mortification and the breaking down of tissues. Even mere activity is no proof of life. Galvanism can cause that pretense. It is only life which reproduces living creatures. A living cell brings others into being. Life touches dead things and makes them live.

III. *How to Quicken a Dead Church.* This church was not wholly dead; it was simply moribund. Like the cavern in Humboldt's *Cosmos* where fruit-eating bats dropped seed, producing a white and yellow garden without blossoms or fruit.

1. Foster latent life. "Strengthen the things that remain." The faithful few, however frail, are dear to God. In degenerate times, cherish the singular piety that goes unsullied through that age. (Spiritualise these symbols: Life is nourished by food, exercise, fresh air, sunshine, etc.) Moody once held a Dissatisfaction Meeting for pastors and laymen in Chicago. It turned into a very Pentecost.

2. Perfect Life is from Above. "He that hath the seven spirits"—that is simply a picture of spiritual fullness and completeness. "Filled with the Spirit." Holiness is the only thing that can keep a church from dying. The power of the Spirit must be placed beneath all the outward seeming of vitality.

A dead church is more dangerous than a wicked world, worse than outright infidelity; it paralyzes prayer and freezes the fervor of faith.

Take the raiment soiled away
That I wear with shame to-day;
Give my angel robe to me,
White with heavenly purity.

EVANGELISTIC PROPAGANDA

CONVERTING SINNERS A CHRISTIAN DUTY

[THE following is an outline of an address by that celebrated revivalist, Charles G. Finney, on the work of winning souls.]

Know ye that he who converts a sinner from the error of his ways saves a soul from death and hides a host of sins.—James 5. 20.

I. Inquire Into the True Idea of a Sinner. 1. A sinner is, essentially, a moral agent. He must be the responsible

author of his own acts, in such a sense that he is not compelled irresistibly to act one way or another, otherwise than according to his own free choice. He must also have intellect, so that he can understand his own relations and apprehend his moral responsibilities. He must also have sensibility, so that he can be moved to action—so that there can be inducement to voluntary activity, and also a capacity to appropriate the motives for right or wrong action. 2. He is a selfish moral agent devoted to his own interests, making himself his own supreme end of action. 3. We have here the true idea of sin. It is, in an important sense, error. It is not a mere mistake, for mistakes are made through ignorance or incapacity. Nor is it a mere defect of constitution, attributable to its author. But it is an "error in his ways." It is missing the mark in his voluntary course of conduct. It is a voluntary divergence from the line of duty.

II. What is Conversion? What is it to "convert the sinner from the error of his ways"? It is changing the great moral end of action. It supplants selfishness and substitutes benevolence in its stead.

III. In What Sense Does Man Convert a Sinner? Our text reads: "If any of you do err from the truth and one convert him"—implying that man may convert a sinner. But in what sense can this be said and done? I answer, the change must of necessity be a voluntary one—not a change in the essence of the soul, nor in the essence of the body—not any change in the created constitutional faculties; but a change which the mind itself, acting under various influences, makes as to its own voluntary end of action. It is an intelligent change—the mind, acting intelligently and freely, changes its moral course, and does it for perceived reasons. Even God cannot convert a sinner without his own consent. He cannot, for the simple reason that the thing involves a contradiction. The being converted implies his own consent—else it is no conversion at all. God converts men, therefore, only as he persuades them to turn from the error of their selfish ways to the rightness of benevolent ways. So,

also, man can convert a sinner only in the sense of presenting the reasons that induce the voluntary change and thus persuading him to repent. If he can do this, then he converts a sinner from the error of his ways. But the Bible informs us that man alone never does or can convert a sinner. It holds, however, that when man acts humbly, depending on God, God works with him and by him. Men are "laborers together with God." They present reasons and God enforces those reasons on the mind.

IV. We Must Next Inquire Into the Kind of Death of Which the Text Speaks. "Shall save a soul from death." 1. By the death of the soul is sometimes meant spiritual death—a state in which the mind is not influenced by truth as it should be. The man is under the dominion of sin and repels the influence of truth. 2. Or the death of the soul may be eternal death—the utter loss of the soul and its final ruin. To be always a sinner is awful enough—is a death of fearful horror; but how terribly augmented is even this when you conceive of it as heightened by everlasting punishment, far away "from the presence of the Lord and from the glory of his power!"

V. We Can Now Consider the Importance of Saving a Soul from Death. Our text says, he who converts a sinner saves a soul from death. Consequently he saves him from all the misery he else must have endured. So much misery is saved. And this amount is greater in the case of each sinner saved than all that has been experienced in our entire world up to this hour. Yet farther. The amount of suffering thus saved is greater not only than all that ever has been, but than all that ever will be endured in this world. Nay, more, the amount thus saved is greater than the created universe ever can endure in any finite duration. Aye, it is even greater, myriads of times greater, than all finite minds can ever conceive. But let us look at still another view of the case. He who converts a sinner not only saves more misery, but confers more happiness than all the world has yet enjoyed, or even all the created universe. You have converted a sinner, have you? Indeed! Then think

what has been gained! Does any one ask, What then? Let the facts of the case give the answer. The time will come when he will say, In my experience of God and divine things, I have enjoyed more than all the created universe had done up to the general judgment—more than the aggregate happiness of all creatures, during the whole duration of our world; and yet my happiness is only just begun! Onward, still onward—onward for ever rolls the deep tide of my blessedness, and evermore increasing!

If these things be true, then—1. Converting sinners is the work of the Christian life. It is the great work to which we, as Christians, are especially appointed. Who can doubt this? 2. It is the great work of life because its importance demands that it should be. It is so much beyond any other work in importance that it cannot be rationally regarded as anything other or less than the great work of life. 3. It can be made the great work of life, because Jesus Christ has made provision for it. His atonement covers the human race and lays the foundation so broad that whosoever will may come. The promise of his Spirit to aid each Christian in this work is equally broad, and was designed to open the way

for each one to become a laborer together with God in this work of saving souls. 4. Benevolence can never stop short of it. Where so much good can be done and so much misery can be prevented, how is it possible that benevolence can fail to do its utmost? 5. Living to save others is the condition of saving ourselves. No man is truly converted who does not live to save others. Every truly converted man turns from selfishness to benevolence, and benevolence surely leads him to do all he can to save the soul of his fellow man. This is the changeless law of benevolent action. 6. The self-deceived are always to be distinguished by this peculiarity—they live to save themselves. This is the chief end of all their religion. All their religious efforts and activities tend toward this sole object. If they can secure their own conversion so as to be pretty sure of it, they are satisfied. Sometimes the ties of natural sympathy embrace those who are especially near to them; but selfishness goes commonly no further, except as a good name may prompt them on. 7. Some persons take no pains to convert sinners, but act as if this were a matter of no consequence whatever. They do not labor to persuade men to be reconciled to God.

AN EVANGELISTIC BIBLIOGRAPHY

HERE is a brief list of valuable treatises both on the spirit and method of our co-operative work with Christ for saving the lost.

THE METHODIST BOOK CONCERN

Evangelism. By F. Watson Hannan. One of the strongest messages as to specific work in evangelism. . . . *Letters on Evangelism.* By Bishop Edwin Holt Hughes. Helpful papers of the aggressive type. . . . *Every Day Evangelism.* By Bishop Frederick D. Leete. A book of practical methods. . . . *Evangelism in the Remaking of the World.* By Bishop Adna W. Leonard. Deals with the principles rather than the plans. Virile lectures. . . . *Bring Him to Me.* By Charles N. Pace. Study of modern methods, but emphasizes the gospel

plan. . . . *Rural Evangelism.* By James Elvin Wagner. A true pastor-evangelist. . . . *The Evangelism of Jesus.* By Ernest Clyde Wareing. Portrays the saving methods of our Lord.

FLEMING H. REVELL COMPANY

Every Minister His Own Evangelist. By Edgar Whittaker Work. Experiences, Methods and Suggestions from a successful pastor. . . . *Case-work Evangelism.* By Charles Reed Zahniser. Studies in Christian personal work, clinical, social, psychological. . . . *Children of the Second Birth.* By S. M. Shoemaker, Jr. Twice-born men portrayed by an operator in the work. . . . *Revival Lectures.* By C. G. Finney. An old book still in print and very valuable. . . . *Motives and Methods in Modern Evangelism.* By Charles L. Goodell. *Pastoral and Personal Evangelism.* By the same. No treatises cover the

whole field of winning souls more widely than these. . . . *The Passion for Souls*. By J. H. Jowett. Inspiring and instructive.

GEORGE H. DORAN COMPANY
Adventures in Evangelism. By Edmund

Thickstun. With an introduction by Bishop Henderson. . . . *Evangelism in the Modern World*. Ten chapters by college professors, showing that there is no chasm between culture and conversion. . . . *Essentials of Evangelism*. By Oscar L. Joseph.

AN AGGRESSIVE CHRISTIANITY

EVANGELISM is the basic spirit of the Christian religion. It is the supreme task of both preacher and people. But it has so vanished from many modern sermons, that neither pulpit nor pew is to-day a sufficient source of soul-saving. When Emerson said, "What greater calamity can fall upon a nation than the loss of worship?" he himself doubtless was not aware that its cause is the loss of worshipers. The backdoor loss of membership in the churches of to-day, not sufficiently balanced by the frontdoor admission of new ones to make a sufficient increase, is most largely caused by the filling of churches with unconverted folks and the fewness of religious workers in its membership. When we sing

"Like a mighty army
Moves the church of God,"

we fail to recognize that it is now not so much an army as a hospital and convalescence camp.

We suffer spiritually to-day from the cold scholasticism of both false Fundamentalism that puts religious propositions in place of a living Christ, and mischievous so-called Modernism that substitutes cold-blooded intellectualism for personal piety. Some of those latter pseudo-intellectualists are sneering to-day at evangelism, calling it a hackneyed word. Certainly it has become much too conventional and commonplace a term but solely because its genuine meaning and its aggressive force had dwindled greatly because of the capitious and capricious voicing of these extreme right and left agitators in the cheapest theology of all history.

The greatest of all religious works is not theology or controversy, it is to save souls. The church is an instituted organ-

ization whose supreme aim is to bring all men into the kingdom of God, to secure their citizenship in the Kingdom by the birth from above and to make perfect their citizenship by their growth in holiness through Christian training. The kingdom of God is the existing realm of grace under the dispensation of the Holy Spirit. Christians are a new race formed by a new creation, which makes old things pass away and all things become new. The Pauline conception of Christ as a second Adam is a glorious picture of him as the head of a newly created body of human beings, who some day shall fill the world with divine righteousness.

Evangel, or gospel, a word freely used in the New Testament, is that spiritual message of Christ which it is the greatest work of the church, which is his body, to present to a lost world for its salvation. It is a glad tidings which will awaken sleeping souls from sinful death into spiritual life. In the history of Christianity the supreme events were wrought by its saintly leaders who were winners of souls—Peter at Pentecost, Paul in Asia Minor and Europe, Francis of Assisi both in Italy and his missionary work, Martin Luther as he preaches justification by faith, and John Wesley proclaiming in an age of decadent Protestantism the Witness of the Spirit and Holiness to the Lord. All bishops, pastors, and laymen of the present who emphasize confessions, institutions, or any other mechanistic element in the church above this highest task of all are inferior in religious or moral measurement to the humblest minister or member who sends out the good news and brings redeemed souls into the Kingdom. The genuine history of the Christian Church is the history of real revivals.

When Pico Mirandola said that famous

sentence, "There is nothing great in the universe but man and in man there is nothing great but mind," he stopped just short of the worthiest vision of mankind. Enlarge that word "mind" into "spirit," and we shall discover the one eternal thing in the universe for whose eternal salvation both as men and things the greatest minds will give the service of their body, soul and spirit. This is our rightful co-operation with God, our fellowship with Jesus in his loving sacrificial life and death. To win wealth is to own a perishing achievement, to secure the power of position is an empty bubble that will disappear at the slightest human touch, even to seek knowledge as a final aim of life is to follow a vanishing value. We have a nobler task—to bring men to a saving trust and knowledge of

Jesus and to a complete surrender to his loving leadership.

In this short section of the editorial departments of the *METHODIST REVIEW*, it is our purpose to treat, during the whole of 1928, both the meaning and the methods of evangelism. We hope to present forms of proper preaching and pastoral evangelism, visitation evangelism, revivalism, federated or union evangelism, the conversion of children, social evangelism, and other phases of this subject, by contributed articles and editorial discussions. May we not plead with our subscribers and readers to join with us in intercessory prayer not only for this work in the *REVIEW*, but also for all our ministers and members to become personally in communion with God and flaming messengers of his gospel.

A MOTTO FOR THE NEW YEAR

He that winneth souls is wise.—Prov. 11. 30.

THIS proverb of ancient wisdom is a noble motto not merely for 1928, but for every year of the Christian life. The spiritual birth from above involves more than personal salvation. Those who receive the Holy Spirit are to be witnesses for Christ. Spiritual power is not a solitary gift.

"Ever the fiery Pentecost
Girds with one flame the countless host."

As in the proverbial phrase which precedes this text, "The fruit of the righteous is a tree of life." Every saved soul is a living tree of the city of God for the healing of others.

The word "winning" in this motto means catching as a fowler does birds or a fisherman fish. It is echoed in what Jesus makes the supreme task of his disciples: "Ye shall be fishers of men." As the uplifted Christ by the magnetism of sacrificial love draws all men unto him, the Christ-life in those who follow him bearing their own crosses is to capture for divine citizenship in his Kingdom all outside souls. The Christian Evangel is Jesus Christ himself, and we are to share his passion and his pain, his heartbreak

over lost souls and a lost world. Winning souls is to be comrades of the Cross.

Certainly winning is not forcing or compelling people to be Christians. It means to draw and not to drive. In the moral and spiritual empire of God, love is mightier than all mere power. It is not wicked war but unselfish service that will win the world and only such winsomeness can win souls.

That word "wise" in the wisdom literature of the Old Testament means far more than a mere intellectual attribute—it is an experimental insight of our inner being. "The fear of the Lord is the beginning of wisdom and the knowledge of the Holy One is understanding" (Proverbs 9. 10). So this conquest of souls is not merely an exercise of human wisdom but an outcome from first-hand communion with God. To win people to God is a proof of spirituality in personal experience, and an exercise of wisdom in the highest work of life as well as a source of a higher wisdom to be achieved by the winners of souls. It suggests both theory and practice. We should be wise both in thought and action. This religious service is more than mere mechanical effort; the machine of human manhood can be driven by the power of the Holy Spirit. It is a human instrumentality of the divine power. The

power of holy passion must be expressed in a wise program. Therefore the winning of souls is both a proof and an exercise of human wisdom born of fellowship with Christ.

We are "workers together with God," and when we work to win others we are working both for and with God. This is the central target of the highest human aims. Winning of souls is thus even more than a use of wisdom; it is our own path to a holier life. "What can it profit a man if he gain the whole world and lose his own soul?" But what will it profit us who claim to be saved if our aims of life are lower than the winning of others. To win wealth or any other mere earthly suc-

cess is to secure a perishing value in life. Winning of souls is high wisdom. It is laying up treasures in heaven, it is securing everlasting values. This rescue of the lost is the one thing that angels applaud and makes most glad the heart of the eternal God. It is making a greater and better populated heaven; it builds new pillars in the eternal temple and makes new stars to shine in its glorious firmament.

A magnificent picture of this evangelistic wisdom is found in Daniel 12. 3: "And they that are wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and ever."

THE ARENA

"A LINCOLN POSTLUDE"

MANY chapters have been written in the great volumes of the life of Lincoln and no doubt as time goes on many other interesting chapters will appear. This, which I am about to give, is not an additional chapter but it is a postlude to the life of Lincoln. Meditating upon the events of his unprecedented career and the wide fame which he has achieved in all lands, it occurred to me that there were certain very striking parallels between the life of the Son of man and the life of Abraham Lincoln. It is with a due sense of reverence that I draw these parallels, realizing that no life, however sacrificial and virtuous, can possibly attain unto the sinless perfection of the Man of Galilee. One cannot, however, but be impressed with the striking similarities that can be pointed out in the life of Lincoln when it is compared with the life of Him who came to give freedom to all mankind. They were both born under humble conditions. One of them in a lowly manger, a mere grotto in the side of a hill, where the cattle were stalled and fed and where the lowliest people could meet and without fear worship him as their hope and expectation. Abraham Lincoln was born in a humble cabin in the backwoods of

Hardin County, Kentucky. Under circumstances the most lowly he saw the light of day. The father of the One was a carpenter and wrought at his bench in the village of Nazareth, where in all probability his glorious Son learned the trade of his father. The other was the son of Thomas Lincoln, who was also a carpenter by trade, hewing down trees in the virgin forests to build humble cabins for adventurous pioneers into the great wilderness of an undeveloped country. They both grew to manhood in the midst of conditions that were poor and lowly, and One of them at an early age was deprived of his father and he was left alone with his mother to grow into manhood, assuming many of the responsibilities for the support of his mother and other children, and the other was deprived of his mother early in life, the virtuous Nancy Hanks, and grew to manhood without the direction or protection of the one woman in the world from whom he seems to have inherited his finest qualities of mind and heart. In early life One of them learned the language of the people, those who were known as common people of the world, and by his mastery of the story he spoke unto all mankind in the beautiful and simple metaphors of the parable; and the other,

because of his long association with the people, whom he always loved and spoke of as the common people, became a master of the story and through it as the medium of speech he was able to talk and impress the minds of the great multitudes of his fellow-citizens. At the opening of his public career Jesus gave an address at Nazareth which might with perfect fitness form part of Lincoln's first inaugural. "The Spirit of the Lord is upon me because he has anointed me to preach good tidings to the poor. He has sent me to bind up the brokenhearted, to preach deliverance to the captives and to set at liberty them that are bruised." As they pursued their great careers they both met with violent opposition. One of them was opposed by the foremost men of His nation and the leaders of the religious life of his time. The other early perceived that if he was to accomplish the great purpose of breaking the shackles of the slave he must expect to meet the concentrated opposition of many great leaders in state and the constant disapproval of the foremost men of many of the religious establishments of his times. So that it may be said of each of them that they were reviled and persecuted and oftentimes met with scorn and ridicule and contempt by those who were blind to the deeper and more powerful conceptions which they entertained of how it would be possible to relieve mankind of the great incubus of slavery, the One the slavery to sin and the other the slavery imposed by the white man upon his brother, the black man. If the scribes and the Pharisees and the leaders of the nation sought to destroy the One, the other met in eminent characters a kind of opposition which oftentimes threatened to destroy not only his influence but also his very life. Such men as the great and polished Harvard scholar of Boston, Wendell Phillips, and such men as the influential editor of the New York Tribune, Horace Greeley, as well as the most prominent members of his own official family, when he became President by virtue of the suffrage of the people, often expressed their opposition to him and his plans for the achievement of the great end he had

in view and many times sought to reduce by ridicule his growing influence upon the minds of the common people of his country. In circumstances of such malignant and deep-set enmity, each of them revealed the common virtue of patience. Neither was ever known to lose his temper or, having been reviled by his enemies, to turn and revile them again. The homeliness of Lincoln and the unattractiveness of his physical appearance also find a striking parallel in Him of whom the prophet said, "He had no form nor comeliness that we should desire him," and like him Lincoln was a man of sorrow and acquainted with grief. The characteristic sadness which rested during all the dark days of the rebellion upon the face of Lincoln is more than paralleled by the sadness of the Man of Sorrows and who was also acquainted with grief. These parallelisms between Abraham Lincoln and the Son of man reach their loftiest climax when we recall that Lincoln was assassinated on Good Friday night, the anniversary of the crucifixion of the Son of man. The most intimate companion and the best authority on the life of Lincoln, Mr. John Hay, who was his own private secretary and afterwards Secretary of State of the American republic, declared in his biography, which he wrote in conjunction with Mr. Nicolay, that Abraham Lincoln was "the greatest Christian since Christ."

On a stormy day in the month of February, a few years ago, Bishop Joseph C. Hartzell, who spent his life in efforts to uplift and spiritually educate the Negroes of the Southland and in missionary work among the great masses of black men and women in Africa, unexpectedly visited the writer of this paper in his home in Washington, D. C. The day was cold and wet and most disagreeable. Everywhere were the marks of winter; snow and rain and sleet were falling and the streets of the city were almost impassable, but this aged Bishop, now over eighty years of age, insisted that he must go and make a final visit to the Lincoln Memorial, located on the banks of the Potomac River, the finest tribute ever erected to the memory of our martyr

President. Calling a taxicab we drove to the memorial and, ascending the long flight of steps with great difficulty, we entered this place which has become a shrine to those who revere the memory of the emancipator. The lonely guard met us and together we proceeded to study the memorial. We read together on one side of the great interior the Gettysburg speech and then we proceeded to the opposite side and there read and pondered the equally famous words of the second inaugural. We then proceeded under direction of the guard to the statue itself, which occupies an imposing place in the granite structure which has been erected by the gifts of the American people. As we stood together studying the face which has been so wonderfully chiseled by the sculptor, we turned and observed an aged man slowly and painfully, with the help of his colored servant, ascending the long stairway into the memorial. Arriving at the topmost step he dismissed his servant and then alone, resting heavily upon a cane, approached the seated figure of the great President. Stepping into the shadow of one of the large pillars so

that we were unseen, the guard lifted his hand for silence. We saw this lonely figure approach within a few feet of the statue and there, leaning upon his cane, he stood in an attitude of deep meditation and devotion. After a few moments of quiet he bowed upon his knees in an attitude of reverent worship and then arose and, leaning upon his cane, he turned and walked quietly to the exit where his attendant met him and guided his steps down the long stairway to the automobile in which they disappeared in the storm. As he left the memorial, the guard turned and said to us, "Do you know who that man is? That man is the son of Abraham Lincoln, Mr. Robert Lincoln." Then we were impressed anew with the wonderful tribute, perhaps the most beautiful and significant that has ever been paid to the great President, in the adoration, devotion and worship which had been given to him by this aged man, the last of his family, who, in the sunset of his own life, had come to pay a final tribute of respect and reverence to his own father.

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BIBLICAL RESEARCH

THE ORIGIN OF THE SENSE OF DECENCY ACCORDING TO THE BIBLE

"Decency, decency, decency—this is the history of mankind." Is there not much truth in this statement from Nietzsche's *Zarathustra*? It is not necessary to present evidence, and recall examples of the havoc wrought by immodesty. It is, however, interesting to investigate the origin of the sense of decency, a very significant factor in the history of civilization.

Adolf Gerson (*Die Scham*, 1919, pp. 8, 59) has argued that decency originates in a "repression of self-consciousness." This definition is far too comprehensive: are not fear, helplessness, indecision, instances of "repression of self-consciousness"? Another objection to this view is that it implies that the sense of decency is for-

eign to the ruling classes and typical of subject persons such as slaves, women, and children. This assumption is undoubtedly contrary to the facts. But the main criticism to this theory is that it regards the sense of decency as a secondary phenomenon. The peculiar physiological symptoms of decency, such as blushing or paling (the *erubescere* and *pallere* of the Romans), prove that it is a primary fact of our inner life and that it is not derived from other modifications of consciousness.

In our search for a better explanation of the sense of decency, we think instinctively of the biblical account of its origin: Adam and Eve were not at first ashamed of their nakedness (Gen. 2. 25), but later, becoming conscious of it, they procured rudimentary garments (3. 7). How did this new objection to nakedness arise?

What took place between the two opposite attitudes, what caused the sense of modesty in them?

I

The reply to these questions according to Gen. 2. 25; 3. 7, can only be this: the first violation of duty, the first offense against piety, the first failure to live up to an ideal within reach, took place between Gen. 2. 25 and 3. 7; the sense of decency arose in connection with the first impious deed against the great benefactor of mankind. The dawning of modesty represents, therefore, the blushing of the human soul in the presence of an inescapable sense of guilt. The sequel of the story confirms this interpretation: when the merciful Deity made known its nearness, Adam and Eve hid for the first time: the sense of decency is followed by the fear of the offended divine law-giver. In this profound story, in brief, modesty and consciousness of sin are twins. In this sense the feeling of decency is a manifestation of moral life, an ethical factor of cultural development, rather than a mere mechanical weakening of self-consciousness, as Gerson regards it.

II

Another explanation of the origin of decency, according to Gen. 3. 7, has been put forth recently; we may call it the "sexual" theory.¹ According to this view, the eating of the fruit of the tree of knowledge awoke in our first ancestors a consciousness of sexual life. But when Adam realized that Eve was bone of his bones and flesh of his flesh, he must have been conscious of organic differences between himself and the new creature. And even admitting that the fruit should have developed sexual life, the origin of the sense of shame would remain unexplained, since the Old Testament regards the conubial relation not only as a normal condition, but as a duty (1. 22). These scholars claim, of course, that the "knowledge of good and evil" is to be taken here "in a purely physical, nay sexual, meaning.

This explains why (in Deut. 1. 39 and 2 Sam. 19. 35) the capacity to distinguish between good and evil is not ascribed to small children and to old men." In these passages the distinction between good and evil may be understood of physical pleasures (like the taste of good food) and of moral conceptions; the sexual interpretation is too exclusive and, when applied to Immanuel (Isa. 7. 15), well nigh revolting. It should be also noted that this interpretation does not do justice to the exact meaning of the Hebrew text of Gen. 2. 9, which reads, when literally translated, "the tree of the recognition of the relation existing between good and evil." The words refer naturally to the fundamental distinctions within the realm that has the greatest significance in human life, namely, the moral realm.

III

Another conception of the origin of modesty is expressed by Dillmann in the words, "The naive innocence of the child does not know the sense of shame. Shame appears together with sin." (*Genesis*, 1892, p. 73.) But Budde (in *Oriental Studies Published in Commemoration of the Fortieth Anniversary of Paul Haupt*, 1926, p. 25) says, "The sense of shame referred to here is not at all the consequence of sin, of the separation from God, but it is rather the moral prerequisite of social life. . . . Dillmann confuses the preventive shame, which is meant, with the shame that follows sin, namely, the sense of guilt." But whereas Budde asserts on the one hand that the sense of shame of Gen. 2. 25 and 3. 7 is not a result of sin, he claims on the other hand (*ibid.*) that Adam and Eve would have felt ashamed of their nakedness as soon as they became aware of the distinction between good and evil, what brings the sense of modesty into relation with moral ideas. As to the relation of decency with "social life," it should be noted that the shame of nakedness does not arise when the two persons are brought together (2. 25) but much later (3. 7). It is natural to regard it as a

¹The list of scholars defending this view (Barton, Haupt, Ehrlich, Riesenler, Gunkel, etc.) and their arguments have been collected for the first time in my commentary on Genesis (2nd and 3rd edition, 1925) ad 2, 9 and 3, 7.

result of the disobedience of the divine command that intervenes. Budde (p. 26) takes issue with my own statement, "The narrator is of the opinion that the growing sense of guilt expresses itself immediately, automatically in the sense of shame." Budde objects that the sense of shame in 3. 7 precedes the sense of guilt in 3. 8; but is it legitimate to suppose that immediately after the transgression, when "the eyes of them both were opened, and they knew that they were naked" (v. 7), there was no sense of guilt, but only modesty, and that the feeling of remorse arose only later when they "hid themselves from the presence of the Lord God" (v. 8)? The text does not say that they hid themselves because they were troubled by a consciousness of guilt: the author assumes that the reader will make this inference, just as in v. 7 he had taken it for granted that the reader would understand that the sense of modesty arose from a guilty conscience. Nothing is gained by this mechanical separation of two organically connected results of the transgression, which Budde advocates in his essay.

Budde makes a second objection to my conception. "Supposing that the couple had resisted the temptation of the serpent and that God had then allowed them to eat the fruit of the forbidden tree, the result would have been without question exactly the same, namely, a consciousness of good and evil and inevitably following the sense of modesty and the impulsion to hide. And all this without any preceding transgression, therefore without any connection with a sense of guilt" (p. 26). The premises of Budde are wrong. By his attitude toward the divine prohibition to partake of that fruit, man was to learn that obedience is good and disobedience bad: this moral lesson was to be learned from man's conduct and not from the fruit of the tree of knowledge, as Budde assumes. Budde actually believes that the fruit of the tree worked like a magical charm when he writes, "The lack [of a sense of decency] mentioned in 2. 25 is instantly removed through the eating from the forbidden tree" (p. 20). And more specifically, "The fact that the

consciousness of unbecoming nakedness appears, proves also that the tree, from which they have eaten, is really a magical tree; Jehovah recognizes that they have eaten of the forbidden fruit from the mere fact that they had become conscious of their nakedness" (3. 11) (p. 24). The inference from v. 11 is wrong: the verse consists of two independent questions, "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" In the second question Jehovah emphasizes the violation of the divine prohibition, and not the alleged magical properties of the fruit of the tree. Budde's assertion, "The consciousness of unbecoming nakedness has absolutely nothing to do with the transgression of the divine command," does not do justice to the text. His arguments against my interpretation are therefore not valid and we can now examine Budde's own views concerning the origin of the sense of decency.

IV

Budde begins his argument with a study of Gen. 2. 25, which he regards as the beginning of the story of the fall of man. He translates it, "And they were both naked, the man and his wife, and were not ashamed of one another." He infers from this that Adam and Eve were already married (their nuptial bliss was the cause of the serpent's envy! p. 30), although the text does not explicitly mention their connubial relations until 4. 1. The sense of decency arose from their life in common, as a "moral requirement of social life" (p. 25), and had nothing to do with their transgression of the divine command. Budde thus contradicts himself: the sense of modesty did not appear when Adam and Eve were married (2. 25) but only some time later (3. 7). The text implies clearly that the sense of decency arose only after the transgression. Budde tries to overcome the difficulty by claiming that the sense of modesty appeared immediately after Adam and Eve ate of the magical fruit, an opinion which does not do justice to the intentions of the biblical author, but

is rather the result of the tendency of some modern scholars to ascribe to the Hebrew Scriptures the mythical conceptions of a "tree of life," current among the Babylonians. There is no trace of magical superstition in the text; the tree of knowledge was not a magical tree. The prohibition was simply a moral test of man's piety and obedience: the result of the transgression was psychological, not magical; it was so serious a deed from the moral point of view that it affected profoundly the inner life of man, one of its results being the awakening of the sense of modesty.

The deepest reason for the significance of modesty in the development of human culture lies in the fact that both the Bible and psychology regard it ultimately as the first awakening of the feeling of

responsibility, as an involuntary reaction of our better self against some violation of its ideals. Let us congratulate the soul—individual or collective—that has not lost the power of blushing, of paling, of lowering the eyes in shame! Such a soul has preserved the most sensitive apparatus for detecting the slightest violations of the noble and the pure. Such a national soul may hope to repeat the experience related in 1 Sam. 4. 21: when news was received of the plundering of the national shrine on the part of the Philistines, a mother could find for her new-born babe no other name than "Ichabod," namely, "No-glory" or Shame: what a firm basis for a national revival, for a new birth of the glory of her people!

EDWARD KÖNIG.

Bonn, Germany.

FOREIGN OUTLOOK

THE OUTLOOK FOR CHRISTIANITY IN CHINA

FROM the standpoint of the Chinese observer there are two distinct views as to the future of Christianity in China. One is pessimistic. It sees nothing in the present critical situation in China which holds out promise for the propagation of the Christian faith. It concludes that all the years of Christian effort in China have been wiped out and that any future effort will be futile. The other is optimistic.

From this point of view Christianity need not be afraid of unfavorable conditions. It always has thrived in the midst of discouraging circumstances; and in the present difficult situation in which the Chinese church finds itself it will ultimately win. Manifestly the pessimistic view easily runs off into fatalism, and the optimistic view, unless it holds closely to facts as they are, is in danger of indulging in fanciful illusions.

The present movement in China has frequently been compared with the Boxer uprising in 1900, but this comparison is usually misleading. In 1900 the movement

was confined to a few provinces in North China, and it was supported by mobs of ignorant Chinese who were animated by superstition and fear. But the present revolution is not such a mob movement as that. It is well organized and widespread throughout the whole of China. Its leaders are cultured Chinese, recognized leaders of thought and champions of the new spirit of nationalism and scientific civilization, which characterize this new and profound Chinese awakening. While it is fairer minded in its challenge to Christianity than the superstitious Boxer uprising was, it is far more sinister in many ways. It is not a movement which will pass away in a few months, as the Boxer rebellion did, leaving Christianity in China much as it was before the disturbance arose. It is a movement which is fundamentally changing the character of the Chinese nation, and it is on that very account throwing the gauntlet down to Christianity as a Chinese social institution. Christianity will have to square itself with the awakening spirit of the new nationalism in China or it cannot possibly survive. But many of us Christian Chinese are confident that Christianity will not

only stand this fiery ordeal, but come through it stronger than ever.

BACKGROUND OF THE PROBLEM

Four great characteristics have hitherto marked the problem which faced the Christian evangelization of China. First, the Chinese family tie has always, until very recently, in the words of Bishop Fowler, "absorbed all the natural vigor of patriotism and all the supernatural inspiration in religion." Second, the conservatism of the Chinese has made it difficult for them to assimilate modern ideas and adopt a new religion. Third, the superstitions of the uneducated Chinese masses have always stood as a major obstacle in the path of the Christian mission. And finally, the Chinese for the most part have, until lately, been tightly gripped by their old religious beliefs: Confucianism, Taoism, and Buddhism.

The earlier Christian missionaries did much to overcome these obstacles. They did loosen the family tie in its more detrimental strictures; they did mollify the harshness of the old conservatism; and they did decrease Chinese superstition and in some measure dislodge its old religious faiths. It can be seen at a glance that as advantageous as these victories were for the Christian missions in some ways, they opened the way for other developments in Chinese life which are now rapidly becoming the most sinister foes of the Christian mission in China. Unless you can completely replace old loyalties by new and better loyalties, it were better to leave the old loyalties alone. But Christianity will in the long run provide these new and better loyalties.

CONTRIBUTIONS MADE BY CHRISTIANITY

Has Christianity contributed anything of permanent value to China? This question cannot be answered in terms of church and school buildings, valuable as they are, nor even in the total amount of money invested in Chinese mission work by the great Christian denominations. The real answer to the question lies in the contribution which Christianity has made to the faith and thought of China. Christianity has made certain contributions which must

stand as permanent factors in the development of the new China.

1. *It has helped China to rediscover God.* No one knows whether the oldest type of religious belief in China was monotheistic or not. Certainly the Chinese have always had some idea of a Supreme Being with whom they had some sort of communication. But whatever the germinal possibilities of monotheistic faith were in the Chinese mind, they were not brought to their legitimate expression by the prevailing non-Christian religions in China. Confucianism could not bring them out. Taoism made of the Supreme Being merely some sort of abstract existence. Buddhism nearly dissipated the whole thought of the one God for the Chinese mind. But Christianity found the suppressed yearning after the one true and living God in the Chinese mind and released it. It is not surprising to one who knows the Chinese mind as a Chinese himself that China has so readily responded to the Christian teaching of God as a heavenly Father.

2. *It has brought into the Chinese consciousness a new conception of man.* As long ago as when Plato and Aristotle were shaping their dreams of the "perfect state," the Chinese philosopher Mencius was expounding his doctrine of democracy and Moti was preaching a gospel of universal love. But the work of these fervent Chinese souls was smothered out by Chinese superstition and social custom. What they yearned for was never again released in Chinese life until Christianity came into China. Christianity effected in its Chinese converts an emancipation from the bondage of tradition which is inconceivable to one who did not grow up in China. The Chinese are not naturally hostile to the idea that all men are the children of God. One of the significant, practical outcomes of this revival of belief in the spiritual worth and dignity of man is elevation of the Chinese woman to a position vastly superior to the position she held under the older religions.

3. *It has opened to China the light of Western learning.* We cannot deny the fact that modern science and the Western learning in general were first brought to us by Christian missionaries. Whether he

meant to do so or not, the missionary has really modernized China.

4. *It has revealed to the Chinese soul the idea of a Saviour.* As a Chinese I feel that the great unique contribution which Christianity has made to my people is the idea of a Saviour. Buddha left us to work out our own salvation. It was never known among us until the Christian missionaries came that there was such a possibility as a divine Saviour. In my mind this contribution means more to China than even the great blessing of Western learning. If Western learning is threatening to undermine our faith in the Saviour it will do us vastly more harm than good.

THE CHANGED CONDITIONS

After its baptism of fire in 1900, Chinese Christianity made rapid strides in China up to the year 1922; and then it met a new and graver crisis than it did in 1900. One incident in the year 1922 revealed the fact that long growing hostilities to the Christianizing of China had come to a head. When the World's Christian Student Federation was holding its meeting in Peking, suddenly a violent anti-Christian movement broke out. It was soon apparent that this demonstration was but a manifestation of hostile forces running in China which were fed by sources both Chinese and foreign. I want here merely to touch upon some of the outside agencies which were affecting the Chinese temper and prejudices.

First among these was the effect of French teaching upon some of our Chinese students who had studied abroad. They had heard the Bible severely criticized, and they had heard the works of Voltaire and Diderot extolled. The first great controversy on religious issues in China was brought about by the Young China Society, whose headquarters were in Paris.

The second was the blight of Russian atheism. The Russian Soviet government, having practically destroyed the Orthodox Church in Russia, began a missionary propaganda among the young Chinese. This influence spread rapidly, and soon the red fires of skepticism were blazing everywhere among us.

The third disturbing agency was Japanese, and it sprang out of certain political considerations. Japan sensed the success of missionary education in China, and attributed a rising anti-Japanese feeling among Chinese students to the influence of their missionary training. Japan therefore began to establish a number of schools which had for their evident purpose the nipponizing of young Chinese students. This horrified Chinese educators, and they set in operation a movement to register all foreign schools. This action involved all the Christian mission schools and brought about the very thing which Japan wanted; whereupon Japan astutely retired from the scene.

The fourth non-Chinese influence came through British policy in China. My feeling is that British governmental policy has done far more to ruin the influence of Christian missions in China than all the devoted work of British missionaries could ever offset. To a Chinese observer the British operations in Shanghai on May 30, 1925, seemed to mark the total eclipse of the Christian doctrine of universal love and brotherhood. I think there can be no doubt that the subsequent work of British soldiers in the killing of Chinese citizens at various points in the country did much to accelerate the anti-Christian feeling of the Chinese.

WHERE THE PROBLEM LIES

As we face the future of Chinese Christianity, the problem grows acute at various points. Every one of these points has its own peculiar danger for the success of the Christian message, but no single one of these dangers is insuperable.

1. *The new spirit of nationalism.* Christianity cannot avoid the new spirit of nationalism in China; indeed it must come to new expression through that spirit. The awakening of the Oriental mind is not a peculiarly Chinese phenomenon, for it is running rife through all the great Eastern nations. We cannot shut our eyes to the fact that even the most consecrated missionaries in the past have connived at diplomatic intrigues for the Europeanizing of China which have put all Christian effort under a shadow in the minds of

many Chinese leaders. This fact the Christian churches will have to face squarely and disown. Chinese Christianity will have to clothe itself increasingly in Chinese forms.

2. *The social unrest.* A quarter of a century ago Bishop Fowler could say that the Chinese "never breeds nor joins revolutions abroad; he never boycotts any trade." But he could not say that of China to-day. China has learned social unrest from the Western world. The modern Chinese is not a conservative; on the other hand, he has a distinct tendency toward extreme radicalism. All kinds of social theories have found their way into China: socialism, communism, syndicalism, anarchism, everything. The advocates of these radical social theories are making war on Christianity on the charge that it is the tool of capitalism and that it overlooks the needs of this present world in its desire to get its followers ready for some other world to come. Christianity has a fighting chance against these radical movements in China exactly the same as she has in America or Europe, neither more nor less.

3. *The intellectual awakening.* The Chinese Renaissance, or New Thought Movement, claims two great objectives: (1) the revaluation of Chinese culture; and (2) the assimilation of whatever China can use of Western learning. In support of the second objective, China has opened the way to distinguished Western scholars to conduct lecture tours—scholars such as John Dewey, Paul Munro, Bertrand Russell, Hans Driesch, and Rabindranath Tagore. It is significant that Bertrand Russell seemed to have the most power of all these visitors over the Chinese mind. He told Chinese students that religion is outworn and a menace to social welfare.

4. *Rising spiritual demand.* In the midst of the most profound political and social disturbances, the Chinese often find themselves the victims of terrific inner turmoil; and there is rising in China to-day such a demand for spiritual satisfac-

tion and certainty as has not been in evidence since Christianity first appeared among us. Many new religious sects are arising to meet the need. These sects fall into three main groups. The first seeks to promote righteousness and purity of heart, and it includes such organizations as the Universal Moral Association and the Society for the Purifying of the Heart. The second group seeks deliverance and peace through mystical teaching and spiritual exercises, such as the Tao Yuan and kindred movements. The third group is trying to grope its way into some kind of a harmony of all religions, and is made up of such organizations as the Universal Association for the Unity of Religion. Surely such manifestations of spiritual hunger as these afford Christianity at once its greatest challenge and its sublimest opportunity. But Christianity can never function among these new Chinese currents of religious aspiration unless it attunes itself to the new Chinese spirit.

5. *Growing insistence upon Chinese autonomy.* Finally, we can no longer evade the conviction that Chinese Christianity will rise or fall with the decision whether or not China is to have an autonomous Christian church. The Chinese people do not oppose Christianity itself so much as the European garb in which Christianity has always been brought to them. With the rise of the Chinese national consciousness, to borrow Stanley Jones' significant suggestion and adapt it, there must emerge a Christ of the Chinese Road quite as truly as a Christ of the Indian Road. The new Christian church in China must reflect everything that is good in the new China, and it must be essentially a spiritual church. It must be a church that brings home to the individual Chinese heart comfort, poise, and strength; but it must bring also to Chinese society new values and goals. Give us these things, and there is no real danger that Christianity will die out in China. Indeed, it is just beginning.

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Foochow, China.

[This article is the substance of a very able address delivered before the Methodist Board of Foreign Missions.]

OUR BOOKSHELF

Reality in Religion. By GILBERT T. ROWE. Nashville: The Cokesbury Press.

DR. GILBERT T. ROWE is the able editor of the Methodist Quarterly and in this capacity over a number of years has been indulging in the habit of making himself at home among the numerous learned publications dealing with religion. In April of this year he was invited to give the Quillian lectures at Emory University and the publication of these in written form is the *raison d'être* of this volume. Its author betrays an evangelical zeal going hand in hand with a keen appreciation of humanism. The virtues of both Erasmus and Luther are combined in him.

The book opens with a statement that "religion is the reliance upon the divine" and through marvelous quotation and poetry of delicacy he shows the dawn of human consciousness also to be the hour of religion's birth, and that as far back as the story of mankind reverts, just so far back do we find the humanity interested in religious phenomena. Following Schleiermacher, he appears to favor the substitution of this universal human consciousness of absolute dependence upon the divine for the wooden and limited theistic proofs so sought after by our fathers. Neither Voltaire nor Hodge, of Princeton, would find comfort here! Reality does not reside in the logical demonstration of the "proofs" of God, which are also psychologically unsound in that they leave him who should believe utterly cold. If the world be real, then God is real. "When life at its best is taken as an index to reality, the mind moves straight to a personal God"—a refreshing approach to an age-old problem.

Doctor Rowe, considering the "symbols" in religion, reflects upon the creeds. This chapter will benefit those who, breaking with the iron-bound historical meaning of the creeds, still believe them valuable as symbols. Others will differ from the author when he quotes Percy Gardner as

saying: "A creed, even if it is imperfect, even if some clauses in it are out of date, may serve a very useful purpose by giving each generation something to start from." The author, however, has faced frankly the historical damage done to Christian idealism by the attempt of the church to resuscitate those creeds whose vitality has ebbed away. The attempt to hold a creed beyond its day results in a people who think freely about everything except religion. So religion for such an epoch loses its influence over the life of the world. Creeds are mileposts to tell how far we have come. But with all this one waits in vain to hear him say that the time has come for the church to-day either to have no creed at all, or to formulate one which will interpret the great truths of the Christian religion in a world which is characterized by freer vehicles of communication upon the one hand and scientific research upon the other.

Two chapters dealing with the application of the scientific method to the phenomena of religion are especially commanding. "Authority" as such has passed into the discard. Values are measured by what men experience. The test of any religion is not the claims made for it, but rather the kinds of life produced among its adherents. By the application of science and reason much nonsense will be eliminated from the world of religion. In discussing the Catholic Revival in the Establishment of England, the writer makes some pungent but needful statements. He feels there is more logic and more religion in the historically thorough-going Catholic than in that type of high-church mind which assumes the Catholic positions too irritating to all who come into contact with it by giving evidence of forever being conscious of some sort of ecclesiastical superiority lacking in the Catholic and most other Christians in their attitudes toward each other!

Appreciating the magnificent manner in which the author has developed his

this is that religion should be scientific, it does seem that in this direction he goes too far. He would have all religious knowledge tested by the canons of science. Most emphatically what is needed in religion is more science and not less, more logic and reason and not less. But surely not *all* religious phenomena can be subordinated to the categories of science. There are some things not only in the realm of religion but also in the sphere of aesthetics which cannot be measured by the yardstick of logic. Although most of our pseudo-mystical experiences may be analyzed scientifically with profit, yet there remain certain religious experiences not amenable to the methods of science. Science is in part a matter of analysis and classification, and will not many modern psychologists frankly admit that certain things in life defy such classification and analysis? The love of God, the love of a mother for her child, the love revealed in the cross simply cannot be explained *wholly* according to the tenets of science. One conceives of nothing in religion which can be "anti-scientific," but are there not many experiences which are "non-scientific" in the sense that they reside outside of that realm which science professes to treat? We need not less science but more. But when the author unqualifiedly ventures to say (p. 169), "It ought to be as easy and profitable to ascertain the laws that operate in the religious realm as it is to discover those that hold good in the material world," from this I must at times dissent, as appearing to ignore sound psychology.

The chapter upon "The Power of Religion" is especially fine. "If the crowd at the circus is larger than the congregation which meets for worship, it is because the circus comes once in a decade, while the church is open every Sunday!" And what minister will not take comfort from these words! The vital relationship twixt worship and work and daily conduct is portrayed lucidly. Optimism toward the church is manifested. Browne is quoted as saying: "Though the church of Christ may stand guilty of untold and untellable evil, the religion of Jesus, which

is the little light glimmering behind the ecclesiastical bushel, has accomplished good sufficient to outweigh that evil tenfold." This smacks of a satisfaction open to debate. Having the courage of his convictions the author avoids nothing and deals with miracles—and nowhere is there a better presentation of the problems involved. Personally I differ from the author in his judgments as to what things are and are not final in the Christian religion. It seems as though unconsciously he had denied the very dynamic assumed in the previous chapters, by adopting a static attitude toward facts of Christianity which may or may not be final and which a future may show to be capable of the glory of a vaster development.

The worthfulness of any volume consists in the amount of thought it provokes in the reader. Those who read books only to be confirmed in their preconceived ideas will find little value in this volume. Others will discover this book proves a veritable barb. There is not a dull page in it. Many conservatives will read and gnash their teeth. Many progressives will peruse its pages and become vexed as the bit curbs them—a little humility may result. The very passing criticisms which the writer lifts against this book are evidence of its stimulating vitality. It never evades. It is never abstruse. It is never vague. It never "pads." If this book could be placed within the home of every American Methodist a different intellectual atmosphere would soon be appreciable. If hosts of ministers would read it, a spiritual change would soon result. There would be better preaching. The preacher will revel in the rich bibliography set forth.

ROBERT LEONARD TUCKER.

Columbus, Ohio.

The Heights of Christian Unity. By DOREMUS A. HAYES. Pp. 271. New York: The Abingdon Press. \$1.75.

THIS is a very timely book. Following the Lausanne Conference and in the van of the world-wide discussion that is inevitable, it will render a very great service to the cause of Christian unity. The treat-

ment of the subject is clean-cut and broad gauged. Readers of varying points of view will not always agree with the writer, but always they will appreciate his catholic spirit.

The opening chapters set forth the original conception of the church in the mind of the early church, in the mind of Paul and in the mind of the Master himself. In the apostolic church all the elements were present for a break. No question of more serious nature has arisen since than the question of the standing of Gentile Christians in the church in the apostolic age. While doubtless all the apostles and leaders desire unity, none did more than Paul to maintain it. The Epistle to the Ephesians is a very eloquent plea for it. The author then leads us into the very presence of the Master and we hear him pray for the unity of his church. Not a fraternal, kindly feeling but listen—"That they may be one as thou, Father, art in me and I in thee, that they may be one in us."

Having established his proposition of the supreme place of the unity of the church in the mind of the church and of Christ, Professor Hayes proceeds to set forth in virulent language the deplorable conditions and the fatal weakness that have followed the divisions of the church and which are now cutting the nerve of the church at home and abroad; the pitiable spectacle of the murderous competition of the churches; the utter helplessness of the divided church in the presence of the fearful danger threatening our civilization and her powerlessness before the mighty opportunities and responsibilities of this age. Perhaps even worse are the results in all the great mission fields of the world. In the light of these facts the author does not go too far in calling schism a sin and a shame.

The discussion of the contributions the different branches of the Christian church can make to the united church is very illuminating and attractive. It must be perfectly evident to thoughtful students of the subject that no one branch of the church has all the truth. The best body of truth we have is a synthesis of the truth that all the churches contain.

The book does well to emphasize the spirit in which the whole subject must be approached—humility, tolerance, forbearance and appreciation. Arrogance and pride have been responsible for much of our dissension. They must be banished, these devils must be cast out, and we must have the mind of the Master, if we are to be one in him.

ROBERT BAGNELL

Harrisburg, Pa.

Those Disturbing Miracles. By LLOYD C. DOUGLAS. Pp. 260. New York and London: Harper & Brothers. \$2, net.

ANYTHING Lloyd C. Douglas writes is bound to be read. So long as he preserves that racy style, that initiative in expression, he is going to have readers, no matter what he writes about. For he can write! Were his argument as skillful as his art, we should here have a masterpiece. What a pity that this book has but the one leg to stand on!

The modern minister, reading *Those Disturbing Miracles*, will find little to disturb him—about the miracles. What Douglas says of them has been said before. It has probably never been said more interestingly, but then, it has frequently been said more thoroughly. Even his good points lack novelty. Perhaps it is impossible to discover new good points, or to make them good when discovered. Be that as it may, one feels that the author overestimates his "overtones." Not that it behooves any of us to be pharisaical on this score. Most of us are party to his ardent quest for them. When it comes to allegory, we can all do a trick or two. Indeed, a few of us either have witnessed or attained such proficiency in it, that we are beginning to suspect the whole procedure in which we inveterately engage. Allegorizing is a two-edged sword; when we cut with it, we are likely to cut up with it—or, what is even worse, to cut down with it.

It is not at the miracles, but at Douglas that we are disturbed! The mischief results, not from his overtones, but from his undertones! These do not merely disturb us. They bother us because so brilliant a man as Douglas should so far have been

so little on the trail of the real Jesus. When it comes to allegory, he holds an unbeatable hand. Our hats are off to him; we refer to him as a master! But when it comes to understanding Jesus, the realist, his insight is limited to a pathetic degree. Reinhold Niebuhr feels that, if Douglas has the right of it, the rest of us "have read the gospel story in vain." Exactly!

Now a word as to his "overtones." Miracles are usually interpreted in rationalistic, mythical, or symbolic fashion. Doctor Douglas has chosen the allegorical one. It goes without saying that he teaches some beautiful lessons from some of the miracles. But every one of us who listens in is likely to hear a different overtone. He may deem this all to the good. So do we. Variety is the spice of miracles. But does not this raise the question of using the miracles as vehicles for conveying these varied verities? Would not some direct word of Jesus do, not only quite as well, but even more effectively? And, if that should be so, what good are the miracles? Bishop Arthur C. Headlam may be a bit too conservative to suit the most of us; but there is point to what he says in what, to the reviewer, is the best *Life of Christ* extant in our day: "The miracles of our Lord . . . really present something which, if they happened in any way as related, are different from any phenomena which are within ordinary human experience. It is possible to explain them away, but not so as to carry complete conviction. Our acceptance of them or not, or our partial acceptance, depends upon the particular scientific theory in vogue at the moment. Now the great mass of miracles of healing are widely accepted. A few years ago they were not. Another change in scientific methods might make new theories about miracles possible. Many which were condemned in old days are now accepted. . . . But the moral I draw is that the evidence for miracles (not every miracle) is good, and that to attempt to deny them on a priori grounds is singularly unscientific."

One rises from the reading of this book, sorry that this brilliant writer should settle miracles so easily, and sorry that he knows the rest of us so little that he

fancies his explanations are going to satisfy us. Until proof to the contrary is conclusive, most of us will venture in the faith that the work of God can never be limited to the word of God, and that somewhere in the offing are *supertones* of which stories of miracles echo slight but suggestive sounds.

JOHN M. VERSTEEG.

Newark, N. J.

Morals in Review. By A. K. ROGERS. Pp. xii, 456. New York: The Macmillan Company. \$3.50.

THE English-speaking student who wishes to study the history of ethics will not find many books available. Sidgwick's account is uneven; that of R. A. P. Rogers is sketchy and partisan; nor is Robertson's work much better. There is a marked contrast between the English literature and Jodl's *Geschichte der Ethik* or Dittrich's new work of the same title, now in its third volume but not yet complete. The German works are scholarly and adequate. *Morals in Review*, while not comparable with the German works, and not even aspiring to be a history of ethics, is in many respects superior to anything else in English in its field. Nevertheless it is in some ways a disappointing book.

After four chapters on Greek ethics and an instructive treatment of Thomas Aquinas (a thinker whom Protestants should know better than they do), the author discusses the beginnings of modern naturalism in Hobbes and Spinoza. There follow eight chapters on English ethics, three chapters on metaphysical ethics in Germany and England, and a concluding treatment of scientific ethics.

The book has many merits. It is based on a careful study of the sources, a fact which is especially evident in the exposition of Plato, Aristotle, Aquinas, Hobbes, Spinoza, and Hegel. The style is fluent and clear; save for an occasional "Americanism" like "debunking" and "put across" it is almost distinguished writing. Each thinker is ably criticized, so that the book is more than a catalogue of other men's opinions.

From the illuminating discussions, many

excerpts might be made. "The case against pleasure," in the thought of Socrates, "is not its evil and sinister importance, but its insignificance" (p. 29). Thomas Aquinas tends to make "our duty toward other men a mere incident in the quest for personal salvation" (p. 129). Hobbes' whole authoritarian theory of morals was based on his own feeling for "safety first" (p. 144). Readers of this REVIEW may perhaps take to heart the author's description of clergymen as "men whose primary business it is to recommend virtue and religion rather than to probe their meaning" (pp. 205-206), and inquire whether clergymen might not also be concerned about meanings, too. Our author's high estimate of Henry Sidgwick's *Methods of Ethics* is worth quoting. "There perhaps has never been a more searching and unprejudiced examination, at least since Aristotle's day, of the actual facts about ethical opinion as it exists in the mind of the average person of some intelligence" (pp. 336-337).

Yet this always learned and sometimes brilliant work suffers from at least three defects: its method is not consistent, it is over-analytic, and it is over-critical.

Its method is not consistent. The book disavows the purpose of being a history of ethics and adopts the method—which Will Durant has popularized—of centering attention on a few great thinkers who can be treated more thoroughly in a book which is not cluttered up with details about unimportant men and ideas. But the method suffers shipwreck when it reaches British ethics. In eight chapters the author follows the prolific details of British ethical thought. Apart from the chapter on Mandeville, from two to five men are treated in each chapter. The result is a blurring of the picture of each individual, and a change in the atmosphere of the book. It is true that there are few really great figures in the history of British ethics; but it would have been better to center on three or four for a full-length treatment rather than to give the impression that British ethics is the work of a crowd of Lilliputians. Perhaps Bowne was right when he remarked, in one of his famous asides, that "we might

make a bonfire of English ethical writings to great advantage." On the whole Rogers' treatment tends to confirm Bowne's opinion. Rogers regards English ethics as conventional (p. 199). It is a pity, then, that he was seduced into spending so much time in a study which departed from his own sound method.

The book as a whole suffers from being over-analytic. Even where Rogers is at his best, in the reinterpretation of the greatest moralists, he tends to see the man's ideas separately, not as a whole, and also to separate the man from his age and so to regard him as a sort of individual atom. The book lacks the concentrating, synoptic power which is at work in Windelband's *History of Philosophy*.

Perhaps on account of the last-named defect, the book is over-critical. The discussion of Kant is introduced as an attempt to "escape from the clutches of Kantianism." The mood of trying to escape from the clutches of anything conduces to a worse than "clerical" disregard for accurate, objective interpretation. Few recent American writers have shown an understanding of Kant's ethics or epistemology. Perhaps our philosophy would be more thorough if our philosophers read Kant more understandingly.

The volume is, on the whole, a good piece of book-making. A few defects are to be noted. The combined index and bibliography is not a success in either capacity. When will men learn that a bibliography is practically useless unless it contains references to place of publication, publisher, and date? The erroneous spelling, "Nichomachean," persists.

Yet, despite all shortcomings, Rogers has given us an illuminating and suggestive study of moral theories. It is a satisfaction that the best work in the English language in this field comes from an American scholar. Precisely because the book is worthy of being studied by readers of the REVIEW, it has seemed appropriate to point out its weaknesses at some length. Its merits will speak for themselves.

EDGAR SHEFFIELD BRIGHTMAN.
Boston University.



The Religious Mind. By CARL K. MAHONEY. Pp. xxii-210. New York: The Macmillan Company. \$2.

HERETOFORE the emphasis has been on religion viewed in terms of psychology. Now we have a book that looks upon psychology in the light of religion! It is unusual for a psychologist to recognize the limitations of his own science, but here we have a psychologist who not only admits that his is an imperfect, and at present a badly muddled science, but goes on to show just what is wrong with the psychological attitude, and how the defect may be remedied.

Psychology has fallen into a rut. Professor Mahoney says that "it does not seem reasonable that the man most qualified to pursue investigations along this line is the man whose whole life has been aloof from the scenes and conditions of religious activity" (xvii). He notes that the average psychology of religion is compiled by a man who has not himself enjoyed a real religious experience, and written out of data secured chiefly from questionnaires. This gives a pathological view of religion, for the average man when he receives a questionnaire throws it into the wastebasket, while the psychopath who receives it gives it immediate and detailed attention. Combine abnormal experiences with a mind unseasoned by religious experience, and an untrustworthy account of religion is sure to follow. With this in view, Professor Mahoney sets out to present a view of the religious mind gathered from the *normal* experience of religious folk, and the result is as refreshing as it is authoritative.

Professor Mahoney comes to his task well fitted to write just such a book as this. His experience as preacher, soldier, and professor of philosophy and psychology in Dakota Wesleyan University has provided him with human contacts of practically every type. He has been able "to see life steadily and to see it whole," and has looked upon it with a sympathetic and understanding eye. Therefore he speaks with authority.

Treating religion first as "mind," he discusses the subject from the standpoint of

the evolution of mind, and mind as consciousness. He then devotes a chapter to "The Variations and Types of Religious Experience." He treats in turn "Religious Motivation," "The Historic Expressions of Religious Aspiration," the nature and need for "Religious Belief" and creeds, and various types of "Religious Thinking." Summing up religious belief, he says that there are but two main beliefs: belief in God and belief in a hereafter. "Other beliefs are subordinate and incidental" (117).

The final chapters of the book are devoted to discussions of the development of religious experience. He considers conversion as a transformation of mind, a reorganization of the personality that has been disorganized through sin. Moralization of religion is a development just the same as the post-conversion life. At conversion the individual is an infant religiously, and must develop as a child through adolescence into maturity.

Chapter twelve is the most important chapter of the book. Here he deals with "The Religious Significance of Recent Psychology." The disproportionate emphasis on sex and instinct has wrought havoc with religious belief. In this chapter Doctor Mahoney sets the cardinal beliefs of the "New Psychology" in a row, and then proceeds to blow them up. He accepts Freud's idea of *libido*, but holds that this central channel of energy flowing through the whole cosmic life is not sexual, but "the life drive of God." His quarrel with Behaviorism is that it has mistaken the part for the whole, and "sought to build up its system on bare experience as activity without an adequate account of the agent having the experience" (188).

The last chapter is a summary of the book. Here he holds that religion is more than a collection of facts. It is a life that must be lived to be known. Man may and must become "God-conscious." The development of this God-consciousness produces those fruits of experience that religion normally seeks and the human soul can never be satisfied without.

Professor Mahoney has produced an unusual book, a very much needed book. He has demonstrated the unity of life and the

need for the religious mind. Though he has made use of other authorities, he has not tired us with too much quotation from them. The book is interesting, understandable, and highly invigorating to one who is listening for a voice of authority to challenge the audacity of materialism. The book is well adapted for classroom use, both for the searching light it throws upon the normal religious mind, and for the challenge it throws down to Behavioristic psychology. An extensive Bibliography and a carefully arranged index render the book valuable and readily available for reference.

JOSEPH M. BLESSING.

High Bridge, N. J.

Changing Backgrounds in Religion and Ethics. A Metaphysical Meditation.

By HERBERT W. CARR. New York: The Macmillan Company. \$2.

PROFESSOR CARR, in one of his earlier writings, declared that the idealist metaphysics of reality involves the three principles of continuity, individuality and community. They completely revolutionize the ordinary notions of reality. These principles are applied to religion and ethics in the present volume. His concept of God is that of the universal principle of life, immanent in ourselves and in all existence. To this we must show reverence, "though we cannot personalize it or discern its origin or fathom its nature or conceive its goal," and although it is "completely indifferent to the individuals in which and by which its impulsive activity is borne along." What a loveless universe it would be if this were actually so!

The claim of religion to have communion with God is discredited. The verdict of religious experience is also dismissed. This metaphysical abstraction called God is a tantalizing nonentity. Pascal turned away from the God of the philosophers and found the true God "by the experimental test of his living experience." This likewise has been the method of others. In the final analysis, as Professor Carr concedes, "we owe our religion to the poets and not to the philosophers, however necessary for its healthy expression the

cathartic function of philosophy may be." Why then should the poets be discounted? By the same method of reasoning, Jesus would also have to be left behind, for he was the supreme poet of religion.

It is asking too much to renounce the God of Abraham, Isaac, Jacob and the apostles of Christianity for the God of the philosophers, who is no other than the ideal of a perfected humanity. This philosophical conception of God is wholly inadequate to meet the deepest needs of human personality or to give it enduring value. We must look elsewhere, even to the God and Father of our Lord Jesus Christ.

OSCAR L. JOSEPH.

Life, Character and Influence of Desiderius Erasmus: Derived from a Study of His Works and Correspondence. By JOHN JOSEPH MANGAN, A.M., M.D. Two vols. New York: The Macmillan Company. \$10.

IN English we have had Lives of Erasmus by two Unitarians (Drummond and Emerton), three Anglicans (Jortin, Pennington, and Froude), two Methodists (Capey and Faulkner), one Roman Catholic (Father Martindale, S.J.), but this is the first time that a Roman layman has attacked this task, and the first time that a physician has considered the eminent humanist from the pathological point of view (Doctor Mangan is a practitioner in Lynn, Mass.). It is by far the most extensive life in English, gives copious citations from the works, especially from the letters, translated by the author himself, who with splendid literary zeal has kept up his Latin, and is a great and enduring work, which is well worth having even if your *Erasmiana* is as complete as this reviewer's. It is the effort of Rome to get even with her famous though naughty son. It is as the author said: "Well, Erasmus, you have had your own way long enough. Your calumniations and exaggerations have worked unremittingly from your day to this, and it is time to call a halt. You did not always deliberately lie, though to save your own skin and blacken some of your contemporaries, especially monks, you often came

very near it. You are not entirely to blame, because you were a neurasthenic, and took for reality what was only the subconscious distortion of your own diseased imagination. Now you are to be calmly judged in the balances of truth and medical science." The book is a notable achievement, and must be studied by any one concerned with one of the most interesting characters who ever lived on this planet. So much in praise, a few corrections might be welcome.

As to the general thesis, the author overdrives his medical hypothesis. Erasmus lived to be seventy, was in fairly good health all his life (in spite of the stone, a common disease in those days of bad liquor and water), did a prodigious amount of work, and was not as weak nervously as thousands of men entirely responsible for their words and deeds. This part of the work is largely imaginary. Erasmus does not say that the monastery-school treated novices only with beatings, etc., but that "any youth" was liable (vol. i, p. 32). Attempt to whitewash College Montaigu by the strict though healthful regime of old Harvard and Yale fails, because putridity and disease were avoided by the latter (55). Nor is Gibbon's Oxford a parallel, as Montaigu was never vindicated, and Oxford vainly (58). Of course Erasmus' objections to monks were "subjective and personal" (62), but not that his charges rested only on his own sufferings at Montaigu, but in the sense of his indisposition to the monks' dirt, immorality, coarseness, etc. Attributing instability, etc., on account of his health (91) is overdrawn, as thousands of people have shown the same characteristics without the same physical history. As to the points on p. 93 it must be said that it was one of the curses of monasticism in the Middle Ages and even later that boys and girls who had no inner call to that life should be sometimes compelled to adopt it, with all the disruptive and sorrowful consequences we see in the case of Erasmus. When the latter says that Colet was the assertor of the "ancient theology" (p. 113) he does not mean the ancient, much less mediæval fathers, but the New Testament (see p. 115). Over

against criticism of Seebohm on p. 173 the author quotes Erasmus himself to the effect that he wrote *Enchiridion* to "correct those who base religion on ceremonies and externals almost more than Jewish, while neglectful of piety," which seems to be in other words what Seebohm says. When the humanist advises "to select rather those interpreters of Scripture who depart as much as possible from the letter," he is probably thinking not of allegory but of interpreters who stress religious and moral lessons of Scripture instead of those who pile up petty conclusions on its letter. The author thinks that Catholic rites and ceremonies "arouse spiritual part of their (ignorant people's) natures as no other thing has ever been able to do" (p. 174), whereas history shows that folk attend these services year in and year out and yet remain worldly, selfish, as before. While there is nothing opposed to Catholicism in the remark of Erasmus that a saint would consider your good life a greater honor than a thousand candles you might burn to him, it is true that the practical effect of Catholicism was to exalt external tribute to the saint rather than love to the saint's Lord. When Erasmus praises Mary ("Thou art nearest the Divinity that we may not be lacking an advocate") it is hard to tell how much is behind these words so contradictory to his general trend. See, for instance, quotations in Stichart, *Erasmus: Seine Stellung*, u. s. w., pp. 143ff, and Faulkner, *Erasmus*, pp. 204-5. Most modern monastic orders demand only simple vows, but for those who ask for solemn, even twenty-one is too young an age for so irrevocable a step (thirty-five much better), but the important date is the time of Erasmus' first vows (see p. 177).

In spite of our learned author (178) there is nothing inconsistent in Erasmus' stories of kidnapping boys for the cloister, and certain public avowals (at least in the Dutch institution of Steryn) as to property the monk was bringing into the monastery before taking final vows. Besides, would Erasmus have invented accounts which all his readers knew to be false? Fisher "was opposed to Henry VIII's views in the matter of his divorce,

and so Henry sought the earliest opportunity to send him to the block" (203), which is misleading to the uninformed. He was open to the charge of treason on two counts, for refusing Act of Succession and Act of Supremacy (1534), and was really condemned for the latter. Those who claim that "superstition has added" to the faith yet "admit that no slightest atom of the original deposit has ever been lost" (269). They would say, on the contrary, that parts of the deposit have been lost so far as Rome is concerned though not lost in the whole historic process to those who seek. Author mentions several unhappy qualities which his illegitimate birth produced or encouraged in our hero (280). But this is exaggerated or doubtful. Thousands of boys and men of honorable birth had and have the same qualities, and thousands illegitimate do not have them. A fabric of reasons is built up growing out of the birth for Erasmus' "hatred of the entire system of monastic institutions" (281), but we fear it is baseless. It is improbable that the memory or knowledge of the birth would enter the monastery at Steyn, or if it did that it would ever be reflected in the life and conversation there. In fact as soon as he grew up, in his busy and engrossing duties and cares, the circumstances of his origin would vanish from his mental horizon. Reasons are given for his leaving Rome for England, but as all are more or less conjectural, may it not have occurred to him that England was a safer retreat from his monastery than the headquarters of all Catholic institutions? One title of chapter 20 is First Dispensation. But the chapter tells of no dispensation (see, later, p. 365). There is a brilliant list of satirists, and the opinion is ventured by our doctor that the "satiric impulse springs from infirmity of body or mind or both" (313). But a scientific mind should curb such imaginations. Didn't our Lord himself use satire or something akin to it? The reference to Christ and apostles as "fools" in *Praise of Folly* is taken too seriously (315). From standpoint of the world at that time they were fools. The remark of Aristotle that "no excellent soul is exempt from a mixture of madness"

misleads our author (315). Is Edison mad? Was Shakespeare? Genius is simply hard work and patience plus talent. Erasmus had forgotten that the best friends in all his life were monks and they "were among the leading scholars of Europe" (317). True, but the mischief was that the church had made impossible except in rare cases (More, etc.) such learned friends outside monasticism. As to *Praise of Folly* and the attitude of Luther and Erasmus to monasticism (325), it must be remembered that it was an age-long institution deeply entrenched everywhere and taken for granted. Yet every one knew fearful abuses. So our humanist took the only effective remedy which he dare use, satire, half-serious, half-pleasantry, to attack an evil with elements of good. His Catholic friends saw this, and by no means took the critical attitude of our author to these attacks. Colet, More and Fisher still stood by him. The letter to Amonius (336) is sternly denounced. But how much of it is irony, joking, etc? When our author translates so much of less importance, why did he not give us the gist of the famous essay on the folly of war (337)? Contrasting times before and after Reformation we read: "Gone the mysterious attraction that alone avails to lift up the gaze of the faltering and hopeless to higher things" (344). But if attraction is based on fiction and superstition is it not better gone? "And there was nothing to take its place in the hearts of the ignorant and illiterate." Yes, God, the Father, still left, Christ and the Spirit still left, to console the hearts of those who trust, whether literate or illiterate. And if the church had done her best would there have been any ignorant? "The few who could read might derive comfort from the Bible, but where was solace for the millions who could not even read or sign their own names?" But if they had had the stimulus of a true religion, how long before they would have been taught or taught themselves to read and write like the converted peasants of early Methodism? "Erasmus failed to realize that others less gifted might need the image or picture of God and his saints before the torpid mind could articulate its simple.

wants." A mind must be as torpid as a snake in its midwinter sleep which could not articulate that prayer praised by our Lord (Luke 18. 13), and we do not remember that the offerer was advised to make an image of Jehovah or the saints of old to help him pray. "Who is there of ordinary mortals who cannot best commune with the memory of a mother's love while gazing on her picture?" But millions so commune when far from her picture, and millions more before pictures were invented. It is a risky inference that because Colet in his published works did not "scoff" at pilgrimages, he approved them. Lupton (*Life of Colet*, pp. 206ff) takes it for granted that Erasmus in his famous colloquy correctly represents his friend. The instances given (346-7) by no means prove that Erasmus himself believed in demon possession in his time. It is also all supposition that *Praise of Folly* interfered with Erasmus' possible preferment or that it lost him one influential friend. As to Roscoe's excuse for the fierce fighter Pope Julius II (354), here is the very tragedy of the Roman Church, that the Christian conception of pastor or chief pastor had so completely vanished that no one except a spirit far ahead of his times ever even thought of it. Author is mistaken as to Dark Ages (368), which were eighth, ninth and tenth centuries, when the universities he mentions were either not established or in faint beginnings. The Middle Ages (roughly 1000-1500) are a different story, though anything like general education is modern. Dorp is wrong as between Latin and Greek on p. 382, and in note for John 1. 7 read 1 John 5. 7, though this verse is really rejected by Revised Version and every other modern Protestant textual authority. The inference as to Colet's belief in saints' intercession (386-7) is very frail. What the Dean meant no doubt was to remind Erasmus to carry out his promise to annotate Saint Paul's Epistles.

Space is exhausted without touching our corrections in the second volume. His treatment of Luther would take a separate article. But this does not mean that our learned physician has not handed us a

notable contribution to American scholarship in Erasmus literature. Thanks for index.

J. A. FAULKNER.

Drew Theological Seminary.

The Crisis in American Lutheran Theology. By VERGILIUS FERM. New York: The Century Co.

To those believing a divided Christendom a scandal ethically intolerable, any work seeking to investigate the sources of such schisms always will be welcomed. Professor Ferm, of the College of Wooster, has revised his thesis for the doctorate in philosophy at Yale and published it. With exactness of research so characteristic of such a thesis he narrates the tragedy of a divided Lutheranism in America. It was not always thus. Henry Melchior Muhlenberg—a name to be conjured with—arrived in Philadelphia in 1745. Count Zinzendorf, a wealthy German nobleman given over to a mysticism so exaggerated that some of his hymns could not be published without expurgation, had been unduly influencing the Lutherans. It was this same individual with whom the Wesleys had their difficulties. Muhlenberg was to offset his influence and develop a social solidarity among the scattered Lutherans. Avoiding any intimate relations with systematic theology and making friends with Tennent, Whitefield and the followers of Wesley, this Henry Melchior Muhlenberg was no bigot. He thought seriously of identifying Lutheran interests with those of the Episcopal Church upon the continent. So friendly was this relationship that the famed Old Swedes Church, of Philadelphia, was given to the Episcopallians when the Lutherans could no longer take care of it, and in Episcopal hands has it remained to this day. "Freedom of inquiry is, in my opinion, the birthright of the Protestant Church"—such a statement indicated the spirit of the genius of American Lutheranism, a spirit which made it marked as the one great inclusive church upon the continent.

In 1818 the General Synod was established upon a non-theological basis. The wearisomely long Augsburg Confession to-

gether with other "symbolical books" were to furnish only a part of the basis of union twixt the various synods. This union founded, the spirit of fraternity continued to prevail. In 1821 steps were taken looking for a definite union with the Episcopalians. A Doctor Lochman evidenced the spirit of the times when he wrote: "I cannot help expressing my pleasure in observing that the different denominations are drawing nearer to each other, and that bigotry is rapidly declining. In some parts of Germany and in Prussia the distinction of Lutheran and Reformed is already done away, and both churches consider themselves as one body. And God grant that this spirit of union and brotherly love may continue to spread!" It is a far cry from such a note as this to some of the recent utterances issued in print and over the radio by that branch of Lutheranism known as the Missouri Synod! How this solidarity of American Lutheranism disintegrated is the tale of this volume.

An interesting group march before the reader. Samuel Simon Schmucker, for so long upon the faculty of Gettysburg Seminary and one of the great representatives of religion in the nineteenth century, would head the list. His mental acumen and versatility grow upon the reader. But later migrations from Germany bring a different leaven. In that unhappy land not only political chaos but confusion of thinking expressed itself in an inaccurate and all-inclusive condemnation of rationalism. Claus Harms aped Luther by publishing a Ninety-five Theses of his own and condemned about everything progressive in sight. Many took up cudgels for Harms and leaving for the New World brought their strife along with them. In 1839, Johannes Grabau established the "Buffalites" and shortly after C. F. W. Walther, together with other prominent leaders, left Germany and established the Missouri Synod. These and other newcomers were not tolerant like their predecessors of former generations. Thus discussions sprang up regarding theological and metaphysical interpretations to be given by the teachers of Lutheranism.

A heated discussion centered around a publication issued by Professor Schmucker and other brilliant progressives, who claimed that the Augsburg Confession ought not to be the rule of Lutheran Orthodoxy until five things were expunged from it, to wit:

1. The approval of the Ceremonies of the Mass.
2. Its approval of Private Confession and Absolution.
3. Its denial of the Divine Obligation of the Christian Sabbath.
4. Its teaching of Baptismal Regeneration.
5. Its teaching of the doctrine of the Real Presence in the sacrament.

Then came the storm! Conservatives stated these progressives were wrong in imputing such teachings to the Augsburg Confession. History is more upon the side of the progressives, for one might as well admit that Luther was no "Protestant" in the sense that his followers frequently pictured him. Hence a theological discussion prevailed following the usual road. The Lutheran Standard; for example, published a sermon dealing with this controversy from the text, "Beware of the dogs!" Although Olive Branch Synod of Indiana carried the motto, "In fundamentals, unity; in non-essentials, liberty; in all things, charity," few other groups had any such notion. With an inexorable listing of facts and meticulous detail, Professor Fern shows how this battle broke up the Lutheran Church and permitted a mediæval conservatism marked by definite anti-social tendencies to prevail.

One regrets the author did not carry his history farther and indicate why it is that the Lutherans of to-day, despite of the union which took place among them a few years ago, are still largely divided. The reader wants to know more of the genius of the forward-looking groups of this great body such as the English Lutheran Synods. Because of this, all hoping for some kind of church unity will wish for another volume making the story complete and more lucidly revealing the actions of the Lutherans to the larger movements of the world about them. A

careful, well written book is this, placing not only Lutherans but others under obligation to the author. It tells how American Lutherans lost a great opportunity which all Christians devoutly hope some day they shall surely regain.

ROBERT LEONARD TUCKER.

Indianola Methodist Church, Columbus, Ohio.

The Hymnody of the Christian Church. By LOUIS F. BENSON, D.D. Pp. 810. New York: George H. Doran Company. Price, \$2.

The Evolution of the English Hymn. By FREDERICK JOHN GILLMAN. Illustrated. With Foreword by Sir H. WALFORD DAVIES. Pp. 312. New York: The Macmillan Company. Price, \$2.50.

BESIDES the supreme interest in investigating mankind's praises to God, hymnology affords the fascination of a study which fairly bristles with challenging problems, some two-sided, some polyhedral. But the student must walk warily in the mazes of this study; for many writers on the subject have been too careless to place in the scales of judgment all the facts in a given situation, and the result is that many literary crimes have been committed in the name of hymnology.

It is, therefore, refreshing and, we might add, safe to read whatever Dr. Louis Benson has to write concerning Christian hymns; for he has attained his distinction as the foremost living American hymnologist only by his application of a broad scholarship and a careful method in the technique of hymnology. Thus through a lifetime of study he has reached an independence of judgment on hymnic questions that is sure-footed and substantial. A reading of his Stone Lectures of 1926 at Princeton Theological Seminary, now published in *The Hymnody of the Christian Church*, confirms this verdict on the quality of his work already shown in his previous books, especially *The English Hymn*. Upon this last-named treatise Frederick J. Gillman bestows high praise in his recent book, *The Evolution of the English Hymn*: "It was written for the

American public, but is as indispensable as Julian to the English student."

The Stone Lecturer of 1926 was happy in the choice of his six lecture subjects: they gave him opportunity to traverse, in a measure, the whole field of the history of hymnology. His plan is largely chronological, not in the book as a whole, but in each subject he presents. The first problem addressed is "The Apostolic Ideal of Hymnody." After an introductory section on The Hymn, (1) in its relation to theology, (2) in comparative religion, (3) in its Christian definition, he traces the development of early Christian song from the hymn of the Lord's Supper, through the Jewish-Christian Church, and the Gentile Church, defining Saint Paul's theory of hymnody and the hymn materials available to the early church.

To the ever-recurring question as to the propriety in using hymns of "human composure" or of only literal translations from the Scriptures, he presents respectively the Greek, Latin, Lutheran, Calvinistic, Wattsian and modern solutions in his lecture, "The Relation of the Hymn to Holy Scripture." Likewise, in "The Relation of the Hymn to Literature," he traces the verdicts of successive periods, culminating in the lyrical hymnists whose practice he champions as a solution of the debate on subjective versus objective hymns. "The Contents of the Hymn," and "The Text of the Hymns," are critical discussions of practical, timely value. A delightful chapter on "Hymn Singing" rounds out the book with a study of the development of the hymn tune.

Anyone familiar with the whole field may well regard this book as a running commentary on the history of hymnody, especially the ground traversed by *The English Hymn*. It confirms Doctor Benson's previous findings on the problems involved. He speaks in an authoritative tone; dates, for instance, the beginning of literary criticism of hymns with the age when "the spirit of humanism had taken possession of Papal Rome"; rates poor, old George Wither's book as "hardly more than doggerel, dull with platitude and piosity"; and with a touch of characteristic Bensonian humor complains that "A

Hymn Whilst We Are Washing' forbids us to regard even so simple a duty as its own reward." He blends a bitter emphasis with urbanity of phrase in excoriating editors who, for the sake of putting all the words in the music, are mutilating our hymns and destroying their poetic form. Whether one agrees with Doctor Benson's judgments (as this reviewer does, for the most part) or not, one may rest confident that he has good, logical grounds for each dictum he utters.

Mr. Gillman's *Evolution of the English Hymn*, appearing simultaneously in America and in England (where it was written), is chronological in plan throughout the book and aims at a comprehensive survey of the whole history of the hymn. It is rich in information, some of it being of the kind not usually to be found in the conventional books on hymnology. Unlike Doctor Benson's more high specialized treatise, *The English Hymn*, it goes back to the fundamental relations of "Music and Religion" (Chapter One) and "The Beginnings of Christian Song" (Chapter Two), and traces the English hymn in true evolutionary fashion from its earlier ancestry, down through the Greek, Latin and early Reformation hymns in French and German, until at length in England there is thawed out of the ice-bound age of the Metrical Psalm the real hymnody of Watts, flowering later in the Wesleys and the modern hymnists. Each stage of development is carefully related to its predecessor, so that there are no "missing links" in this theory of hymnic evolution.

The story is charmingly told. The author is careful to establish his backgrounds and to set the hymns of each era in the right perspective. One notable charm of the book is the liberal quotation of the hymns themselves, many of them left behind by our present-day hymnals, but quite apposite to the discussion. Another is the group of fourteen illustrations, some of them taken from the best artists, "Ancient and Modern"; portraits of the hymnists or scenes associated with hymnology.

A distinct contribution to hymnology on its historical side is made in the author's

account of the relation of the Quakers to hymn-singing, in the chapter felicitously entitled "A Pause in the Music." His chapter on "Hymn Tunes" is of importance and has the merit of reproducing some of the tunes in illustration.

CARL F. PRICE.

New York City.

Christianity and Judaism Compare Notes.

By HARRIS FRANKLIN RALL and SAMUEL S. COHON. Pp. 93-101. New York: The Macmillan Co. \$2.

For the first time in history there has been an exchange of lectureships between a Jewish and a Christian theological seminary. Professor Rall, of Garrett, and Professor Cohon, of the Hebrew Union College, of Cincinnati, were chosen to give series of lectures on "The Meaning of Christianity," and "What Is Judaism?" These lectures bound together compose this book.

Each explains his religion historically. Professor Rall regards Christianity as a "Fellowship," originating in Christ, and resting on three principles: "The Christian Conviction," "The Christian Way," and "The Christian Hope." Professor Cohon discusses "The Nature of Judaism," the place of "Faith and Reason in Judaism," the "Principles of Judaism," and "Reform Judaism." (This is his greatest contribution.)

The book is a valuable addition to the science of comparative religion. The discussion of Judaism is indeed enlightening, and the index attached to it renders it valuable as a source book for anyone who wishes to study the development of Judaism through the Christian era. Professor Rall's part adds one more to that growing cluster of theological gems that bear his signature.

JOSEPH M. BLESSING.

High Bridge, N. J.

The Public Worship of God. By J. R. P. SCLATER. Pp. 199. New York: George H. Doran Company. \$2, net.

WHEN the Yale authorities sent for a Canadian preacher to give the Lyman Beecher lectures on practical theology, they got precisely what they asked for,

with the emphasis on *practical*. So far as the preacher's task in the services for worship is concerned, we have never seen nor heard of a more practical book. The young men who heard these lectures are in for congratulations. The young preacher fortunate enough to get them into his library, and out of his library into his mind, will miss dozens of blunders most of us made when first we got our start. And even the most venerable of brethren can get helpful hints from this book.

If our Course of Study were a bit less *ex cathedra*, one might recommend a trilogy on worship, which is now available: Vogt's *Art and Religion*, Sperry's *Reality in Worship* and Sclater's *The Public Worship of God*—and the greatest of these is Sclater's! One who reads Vogt has an uneasy feeling that a lot of things are excluded (doubtless necessarily) from a discussion that is really invaluable, and Sperry, for all his contribution, impresses one with the attempt to be so strictly modern that he almost falls over backwards! Sclater, whose *Modernist Fundamentalism* has made him of good report among the forward looking, does not seek to be rigidly æsthetic nor austere up to date; he is just religious, and lets it go at that. Where Vogt omits and Sperry does not venture, Sclater walks in without knocking and is naïvely at home!

His outline is simplicity itself. He discusses the order of worship, then gets at public prayer, and follows that with sane counsel as to the spoken word. The preparation of the sermon, the methods of our Lord, the sacrament, the celebration, then "the guidance of the wise," and the book is done. But wisdom oozes at every pore of this book, and sanity scores innings on every page. The brother given to long pulpit prayers is in for some stiff medicine if he ventures into this book. The pulpiter who disports in his sermons the latest joke he heard while at Rotary had best not read this book. His feelings are sure to be hurt. And the man who in shabby fashion fulfills, or rather halffills, his functions as priest and prophet, will come from the reading of this book either under deep conviction of sin, or will, by his refusal to heed the warnings it contains,

be twice the fizzle he was when he began. It will be all up with him if the book does not bring him to his knees!

And those who do most seriously seek to minister the deep things of God in the services they conduct will find here encouragement and added insight. All told, no book could more profitably enter your library. If we could foster a benevolent conspiracy, by which the officials of every church in Protestantism could send their pastor this book, there would be a revival of religion, the like of which the dreamiest of us have not dared to fancy!

JOHN M. VERSTEEG.

Newark, N. J.

SOME HOMILETIC BOOKS

Pulpit Mirrors. By EDWIN H. BYINGTON. Pp. viii, 203. New York: George H. Doran Company. \$2.

In Conference With the Best Minds. By LORNE PIERCE. Pp. 272. Nashville: The Cokesbury Press. \$1.75.

Princes of the Pulpit and Pastorate. By HARVEY CLAY HOWARD. Pp. 392. Nashville: Cokesbury Press. \$2.50.

Cathedral Sermons. By HOWARD CHANDLER ROBBINS. Pp. 261. New York: Harper and Brothers. \$2.

God and the Golden Rule. By JOSEPH FORT NEWTON. Pp. 269. New York: The Century Co. \$2.

The Incarnation in Our Street. By GEORGE STEWART. Pp. 150. New York: George H. Doran Co. \$1.35.

The Speaker's Bible. (The First Epistle to the Corinthians. Vol. II.) Edited by JAMES HASTINGS. Pp. 260. Chicago: W. P. Blessing Company. \$3.50.

THIS is a quite excellent homiletical library. *Pulpit Mirrors* is a treatise on laboratory methods in preaching. It begins with eighteen specimen cases, observed by Professor Byington himself, which are good, bad and average. There is much pathos, sarcasm and humor in these pulpit pictures. And then the author proceeds to present the attainment of Maximum Pulpit Power, through psychology, adventure, intensity, aim, delivery, etc., followed by the Technique in Building

Sermons, as to foundations, structure, forms and figures, etc. A book both entertaining and instructive.

A Canadian editor, Lorne Pierce, portrays both prophets and priests, in sermons and worship. He not merely confers with the best minds, but as a vital and kindling mind himself will quicken all who read him. It deals with progressive preaching, pulpit vulgarity, personality and the preacher, and a score of other themes. Especially valuable is its homiletic bibliography.

The volume by Doctor Howard is biographical. There are fifteen fascinating studies of Christian prophets from Francis of Assisi to John Henry Jowett. Lovely are the portraits of John Wesley, Phillips Brooks and all the rest. One interesting matter is the frequent record of the influence of women, mothers and wives, upon the minister. Many of these prophets were considered heretics in their own age, but true saints in our tradition of them.

The New York Cathedral of Saint John the Divine has a truly evangelical sermonizer in its Dean Robbins. Such searching subjects as Holiness to the Lord, Except Ye Be Converted, Personal Religion, and eighteen others equally appealing, make this cathedral a true revival center. Christians of all creeds will find a true apostle here.

Joseph Fort Newton, who began as a Presbyterian, preached in London as a Congregationalist and in a Universalist church in New York, is probably now in the right place for a man of his temper, a Protestant Episcopal church in Philadelphia. A quite liberal minister, he cannot be accused of heterodoxy. As the preacher claims, he has "only one theme, the life of God in the soul." Few sermons have more rhetorical beauty than these. One striking sermon on Fourth Dimension, pictures God as the fourth dimension of life, and faith as the fourth dimension of philosophy.

George Stewart's addresses on *The Incarnation in Our Street* are Advent sermons and well match his former *The Crucifixion in Our Street*. This would be a good Christmas present for a layman to

give to a pastor and a pastor to his officials.

The *Speaker's Bible* is doubtless the most complete collection of important expository material of the Holy Scriptures in all literature. When it is completed, there is no passage in the Bible whose sermonie interpretations are not fully given in this homiletical commentary. Dangerous to those who use it too freely, it will be helpful to all preachers who do their firsthand work before consulting it.

Allorientalische Texte und Bilder zum Alten Testament. Herausgegeben von HUGO GRESSMANN. Second edition. Two volumes, pp. 478; 224+260 tables of illustrations. Berlin and Leipzig: Walter de Gruyter. 1926, 1927.

THE second volume of this important work appeared a few weeks before the death of the distinguished editor, Professor Gressmann, of the University of Berlin (on April 7, 1927, in Chicago), and represents the last of his published books. Since space does not permit an appreciation of the contributions of this lamented scholar to biblical research, I refer the reader to the fine tribute paid to his memory by his colleague, E. Sellin (*Zeitschrift fuer die Alttestamentliche Wissenschaft*, 1927).

The first edition of the "Ancient Oriental Texts and Pictures Illustrating the Old Testament" appeared in 1909. Gressmann was the general editor and was responsible for the illustrations and their description; Ungnad translated the Assyrian and Ranke the Egyptian texts. The new edition has grown to twice the size of the original one. Much material unknown in 1909 has been added and the whole had been thoroughly revised, if not actually rewritten.

The purpose of the work is to collect the most significant literary and plastic material illustrating those ancient civilizations that contributed to shape the destiny of the Hebrew nation. Their cultural achievements amazed the average Israelite, whereas the prophets denounced with flaming indignation their moral shallowness and religious fallacy. Whether as a

pattern or as an abomination, the cultures of Egypt, Babylonia, and the rest form the background of the life and thought of the Israelites. Moreover the shortlived kingdoms of the children of Israel were regarded as mere pawns in the diplomatic chess game played with varying fortune by the potentates of the Nile and of the Tigris and Euphrates valleys, until they were finally crushed in 721 and 586. These very dates, as well as the whole Old Testament chronology, are based on cuneiform records. All the pertinent material illustrating the religion, the thought, the social organization of Egypt, Babylonia, and Assyria, as well as the historical sources of their relations with Israel, are collected, so far as practicable, and presented in admirable translations for the use of the student of the Old Testament. Absolute completeness was out of the question, but the selection is excellent. A unique record of a payment of tribute made by Judah to Assyria could perhaps have been included. The document was found in the library of Ashurbanipal at Nineveh and was published in the cuneiform text by Harper (*Assyrian Letters*, No. 632); no translation of it has been published. It reads as follows, "2 minas of gold the Ammonites, 1 mina of gold the Moabites, 10 minas of silver the Judeans, [. . .] minas of silver the [Edomites?], [. . .] the Gublites (Byblos), [to?] the king my lord have sent." Although it cannot be dated, I am inclined to think that this payment was made by Manasseh. In its laconicity, this record bears witness to the smallness and poverty of Judah, that could pay but \$350, when Ammon paid \$1,000 and Moab \$500!

Of the texts that have been added in the new edition to those of the first, I shall mention only a few of the most important. In the Egyptian section, which is again the work of Ranke, the most significant addition is the collection of the maxims of Amem(em)ope. In some mysterious way this document was known to the author of Prov. 22. 17; 23. 14, for the parallels between the two collections are too close to be merely fortuitous. In the Babylonian section, which is now from the pen of Ebeling, the creation epic has been given in a less fragmentary form. Thanks

to new sections unearthed at Ashshur, a greater number of religious hymns is given, collections of oracles, prophecies, wisdom texts, and rituals are a welcome addition; the Assyrian code of laws and the Chronicle of the fall of Nineveh are particularly important. The selection of South-Arabian inscriptions due to Rhodokanakis is likewise new. Gressmann has made some additions to his collection of North-Semitic inscriptions.

As a whole the work deserves high commendation: it is both exact in scholarship and well written; it can safely be called the standard book in its field.

ROBERT H. PFEIFFER.

Boston University School of Theology.

A History of American Foreign Relations.

By LOUIS M. SEARS. New York: Thomas Y. Crowell Co. \$3.50.

SUCH books are on the increase in these United States and it is a good sign. It is time for the most powerful nation in the world to take some interest in its relations with the other countries of the world. This is a textbook, but it is more; it is history written from a fairly liberal point of view and well enough done to make it of interest to the general reader.

This is not mere history cut and dried. It does follow the chronological order more or less, but it takes up topics and lets events illustrate them. The first chapter on the Colonial Period is one of the best. It shows how the "mercantilism" of the Spanish, Portuguese and English developed into the imperialism of to-day. It traces our history from the day when the United States was a colony until the day when we ourselves became an imperial power in the war with Spain, and the chapter on "The Triumph of Imperialism" is a clever study.

Some of his closing chapters will indicate his point of view, "The Dollar as Diplomat" and "The Old Order Passes." But let no one suppose that there is anything radical in this book; not at all. It keeps pretty well to the middle of the road, with one eye out for liberal things. He faces facts. "Co-ordinate with independence as a motivating force in Ameri-

can experience has been expansion. Much diplomacy has focused on territorial acquisitions." And once again, "Seeking for the ultimate mainspring of our foreign policy the citizen will find it in enlightened selfishness. The nature of governments is selfish."

Such a book is of value because it helps individuals to think of themselves, not only as citizens of a given country, but as citizens of the world. It helps a man to formulate a definite philosophy concerning his country's relation to the rest of mankind.

JAMES M. YARD.

Yonkers, N. Y.

Men Who Made and Marred History. By ELMER E. HELMS. Pp. 153. New York: Fleming H. Revell Company. Price, \$1.25.

THIS little book carries thirteen character studies, in as many chapters, of the great men of the Bible, beginning with Adam and leading up to the Man Pre-Eminent—Jesus Christ. Doctor Helms, with his wide experience of human life, of human nature, and of the Bible gained during his long, varied, and vigorous ministry, is well prepared to give us the best that may be found in the lives of these noble and great men of God.

The titles of the several chapters are well selected. Let us take the first chapter of the book, for instance. The title of this chapter is: "The Man Who Gave Us All a Start." One would not need to guess the second time that this was Adam. Some of the remaining chapter titles are: The Incorruptible Man, A Crooked Man Made Straight, A Moral Coward, A Man of Iron. Then this series of great character sketches closes appropriately and glowingly with: "The Man Pre-eminent—Jesus Christ."

When we think of the great men of God we are reminded that there are many kinds of greatness recognized in the world among men. There are, for instance, great conquerors, great statesmen, great scholars. Doctor Helms shows us that the world's heroes, the world's conquerors, conquer countries and cities—God's great men, the men who made history, in the

truest sense of the word, conquer themselves. Back of the characters described in this book, back of all outward manifestations and action, lie the true elements of character and the real requisites of true greatness. As we read this book we say to ourselves: Here is one who knows the difference between the accidental and the essentials of true character and consequently knows where to place the emphasis.

As we might suppose this is a very human book. These great Bible characters were men with the same hopes and fears and emotions that belong to the men of every age. These great men of God were not only our forebears, they were our forerunners in the ways of God. To every man who desires to study anew the great characters of the Bible, minister or layman, this book will prove to be one of power and inspiration.

Ishpeming, Mich.

LEWIS KEAST.

A Pilgrimage to Palestine. By HARRY EMERSON FOSDICK. New York: The Macmillan Company. \$2.50.

The Merchant of the Múristán and Other Palestine Folks. By MADEIRA SWEENEY MILLER. New York: The Abingdon Press. \$3.50.

THE Holy Land is a living commentary on the Bible. He who knows the Land and its environs can understand the Book, and obtain sidelights on statements in it which are perplexing and even incredible to Western readers unfamiliar with Oriental life at firsthand. They who have not been privileged to breathe the native air of that Land will welcome these two volumes.

Doctor Fosdick does not seem to have missed anything during his patient and thoughtful journey of four months through Egypt, Palestine and Syria. His impressions are given in twelve chapters with an unusual wealth of knowledge, gained from personal observation and from interviews with representative natives and with foreigners who had become acclimated by years of residence. The arrangement of the chapters follows the historical narrative of the Bible, and

biblical passages are constantly illuminated with appreciative insight.

The significance of the land flowing with milk and honey, the tribal nature of the ancient inhabitants, the historicity of the Exodus story, the marvel of drawing water from the rock, the presence of wild beasts with Jesus during his temptation, and many other subjects are finely treated. His interest in Bible events led him outside the beaten tracks taken by tourists, and he has thus visualized for us the scenes of long ago.

Like many another visitor to the Holy Land, Doctor Fosdick had his disillusionments. The chapter on "Christ and Christianity in Palestine" is a scathing but sympathetic exposure of the three evils of monasticism, militarism and mummery in the Master's land. The chapter on "Palestine To-morrow" is a searching examination of the claims of Zionism more particularly. It is a racial and not a religious movement, but it holds possibilities favorable to Palestine, provided the Zionist leaders show moderation and wisdom yet to be evidenced by them. The Index of Scriptural References running to four double-column pages show how extensively the Bible has been quoted. The Index of Subjects and Proper Names is very full and thorough. Here is a book which will be read with enthusiasm.

Mrs. Miller shows unusual gifts in delineating the various types of people in Palestine. She is convinced that they are "safer links with the time of Christ and infinitely more satisfying than obliterated palace pavements and disputed walls." These fifteen chapters place Bible scenes in a picturesque context. They help us to understand far better than is done by many learned expositions the real meaning of the Good Shepherd, the life of Nazareth, the Good Samaritan, Eastern hospitality, Oriental story telling, and many customs which seem strange to us for lack of the necessary background. The photographs taken by the Rev. J. Lane Miller, and here reproduced, add greatly to the value of these exquisitely delightful travel sketches.

OSCAR L. JOSEPH,

BOOKS IN BRIEF

A Manual of Christian Beliefs. By EDWIN LEWIS, Th.D. (Scribners, \$1.50.) This book deals with dogma without dogmatism. The twelve chapters are fully thought out and clearly written and show a deep sympathy with those who are perplexed about what Christianity actually is and what it expects of those who accept it. Any layman who reads this book should be able to give a reason for the faith that is in him. It will also help the preacher to clarify his thinking and to realize that Jesus Christ is central. It is good to be reminded that "Christ is bigger than any formula and that old formulæ may disappear and new ones take their place while yet the Christ of the history and the experience remains unchanged." Do you want to know the truth concerning God, Jesus Christ, Man, Sin, Redemption, the Holy Spirit, the Church, Immortality? Here are the answers which will satisfy you to the limit of your capacity.—O. L. J.

Finding the Worthwhile in the Orient. By LUCIAN SWIFT KIRTLAND. (Robert M. McBride & Company, \$3.50.) The traveler in the Orient is repeatedly impressed by the fact that "the unchanging East" has everywhere undergone radical changes. This book conveys the charm and beauty of the fascinating Orient with detailed references to the history of these lands, and graphic descriptions of the temples, cities, villages and peoples. Mr. Kirtland knows what other travelers have written but he gives his own observations and impressions as an experienced globe trotter who has a keen relish for the countries he describes. What is more interesting, he frequently goes off the beaten tracks and introduces us to little-known places, whose attraction is unsurpassed by places generally heralded in guide books. This is one of the best books of travel. Those who are compelled to do their globe trotting through books are well advised to get this volume and spend several hours of genuine pleasure in perusing it.

Humanist Sermons. Edited by CURTIS W. REESE. (Open Court Publishing Company, \$2.50.) The modern mind is in revolt against theology and utters its protests in favor of the religion of humanity. This is only a vague way of unconsciously disguising its confusion and confessing that it has lost its bearings. The suggestion that the religion of the future will be homo-centric and not theo-centric is not original. It was advocated by Comte years ago but his Positivism ended in the deification of humanity. This magnified phantom of composite virtues has never made any satisfying appeal. The sermons in this volume are almost altogether by Unitarians who have departed from the faith of Channing. They preach a form of benevolent sentimentalism, and calmly assume that what they desire will become an accomplished fact if men and women accept their premises. But they are building upon the sand and in spite of their good intentions they are reckoning without their host.

Guides, Philosophers and Friends. Studies of College Men. By CHARLES F. THWING. (Macmillan, \$3.50.) Doctor Thwing has written extensively on higher education. This volume is a page out of his diary. It calmly contemplates the men with whom he had friendly intercourse. He quotes extensively from their published writings. His gracious estimates would have had the flair of personal fellowship had he quoted letters. In addition to the twenty Americans and two Englishmen—Bryce and Morley—there are many references to contemporary leaders. The sub-titles of these sketches try to catch in a phrase the characteristic traits of the men estimated. Doctor Thwing was doubtless thinking of Inge when he referred twice to Liddon as the Dean of Saint Paul's. He was Canon Liddon. This is a most delightful book and we are thankful to Doctor Thwing for sharing the joys of his friendships with us.

Our Holy and Our Beautiful House. By CHANCELLOR G. AUSTEN, CANON of York Minster. (Macmillan, \$2.) The ad-

resses in this book were collected and edited by Miss Nayan Little, of New York, during a visit to York Minster. They contain a wealth of historical and literary treasures bearing on the central thought of worship and righteousness of life. The holiness of beauty and the beauty of holiness are well expounded in these charming addresses, which also throw light on the history of ecclesiastical architecture and of Christian worship. They make a favorable impression on behalf of the dignity and glory of Christian living.

Science the False Messiah. By C. E. AYRES. Indianapolis: The Bobbs-Merrill Company. \$3.

THE title of this volume recalls the strange episode at Dayton, Tennessee; but it has nothing to do with that display of theological hysteria. Its arguments and strictures will not please the religionist who regards science as an enemy, nor the scientist who thinks of religion as a phantom of the pious imagination. Professor Ayres is really driving his shafts of satirical and staggering criticism into pseudo-science, which presumes to pass judgment upon the mysteries and values of life on the strength of its success in laboratory experiments. He also exposes pseudo-philosophy which relies upon venerable assumptions that really belong to the realm of mythology. He then has a fling at capitalism, which he contends is a form of camouflaged feudalism; at modernism which has lost its anchorage and has become arid and sophisticated; at dogma which embalms decadent folklore; at the self-complacency of our age which vaunts its superiority over previous civilizations because of the multiplication of mechanical devices and conveniences.

Many current pedantries of science, religion and economics are uncovered with biting sarcasm, caustic irony and in an epigrammatic style which outrivals Dean Swift's *Tale of a Tub*. This challenge of what Ayres describes as folklore voices the mental unrest and religious disintegration from which many are suffering. The situation is seen to be topsy-turvy and there is an undercurrent of pathos in the

discovery that the foundations have been sapped. Writers before Ayres have been similarly disillusioned and their brilliant negations led to the re-examination of what were supposed to be invincible positions.

This book is a timely protest against current dilettantisms which allure the sophisticated and embarrass the credulous, but lead to the bogs of quackery and to the regions of mirage. What Ayres deprecates is science so called, which might well be described as a "false messiah," because it offers promises which it cannot fulfill. Think how the word science is misused by a popular cult; how some disguise their superficial thought by describing their half-baked conclusions as scientific; how pious ignorance is fighting a man of straw. We need to clarify the atmosphere and know where we are. This clever satire helps us to do this.

OSCAR L. JOSEPH.

Unto the Least. By EUGENE THWING. Pp. 182. (Doran, \$1.35, net.) These essays, while not of equal value, would be hard to beat as a collection. You will frequently disagree with the author, who is more austere than thorough. But his is a stirring summons to the *Christian* life. He does not specialize, as essayists do so frequently, in generalities. He is startlingly specific. When he wishes us to consider the worth of "worthless men," he harks back to Tannenbaum's army of the unemployed. The reading of these pages will, to quote Alice in Wonderland, "drive away the dry company around the pool of tears." It is a heart-to-heart sort of book. More taut than David Grayson's adventures in understanding, and with less insight, but nevertheless "adventures on the road to spiritual greatness."—J. M. V.

English Synonyms Explained. By GEORGE CRABE. (Crowell, \$2.50, net.) This is a new edition with additions and revisions of that pioneer work which first appeared over a century ago. It is still a treasure house on Synonyms, and this copy with its complete text and index will be quite indispensable to most of those

who read and all of those who write. It should be placed on all reference shelves beside that last edition of Roget's *International Thesaurus*.

Goose Towne Tales. By ALICE LAWTON. (Crowell, \$2, net.) *Treasury of Tales for Little Folks.* Selected and edited by MARJORIE BRUCE. (Crowell, \$3, net.) Better than most of the night stories told over the radio these two beautifully illustrated volumes, one of which shows how the jingles of *Mother Goose* started with happenings in Goose Towne. Those little rhymes are turned into tales. The second larger book not only gives the best of Grimm's Fairy Tales, but the folk stories of the long ago in many lands. Such literature is really more educative for little folks than most of the stuff written to-day. It elates the imagination and makes the world seem larger than as seen in the humdrum pedagogy too common to-day.

This Smoking World. By A. E. HAMILTON. (Century Co., \$2.50.) A historical, medical, psychological and economic study of tobacco—one which tries to take both sides of the question, but whose evidence physically and mentally against smoking is sufficient to overcome all the excuses for it. It is very cleverly written but does not give sufficient attention to the unmannerly habits of nearly all the tobaccophiles. Most of them, without consent and in violation of rules, poison with nicotine the atmosphere which does not belong to them. Edison without cigarettes is a better gentleman and a more useful man than was Bismarck soaked with this smoke.

Five Thousand Best Modern Illustrations. By G. B. F. HALLOCK. (Doran, \$4.) These thousands of illustrations are mostly excellent, but after all the best ones in all oratory are those the speaker met in his own experience or found in his own study of life and literature.

Expositor's Year Book. Edited by JAMES MORFATT. (Doran, \$4.) Nineteen hundred and twenty-six was a rich har-

vest of religious literature. Much of it is carefully indexed and classified in this volume, and intelligent reviews are given of the more important works. Moffatt is the ablest of editors and his assistants are all distinguished scholars.

Christian Social Reformers of the Nineteenth Century. Edited by HUGH MARTIN. (Doran, \$2.) The Victorian Age, so ignorantly criticized by the decadents of this Georgian period, was filled with the spirit of militant humanitarianism. William Wilberforce, the Earl of Shaftesbury, Florence Nightingale and others have brought into the atmosphere of the present age a finer breath of social service. The writers of these ten sketches have given permanent pictures to hang on the walls of time.

Prophets of the Dawn. By WILLIAM PIERSON MERRILL. (Revell, \$1.50.) The Eighth Century B. C. was a real beginning through the work of its literary prophets of the religion of the Spirit. It introduced not only a universal deity but a God of justice as pictured by Amos the reformer, of love by Hosea the poet, of holiness by Isaiah the statesman, and of mercy by Micah the human tribune. We see here the real Hebrew foundation for Christianity. Doctor Merrill gives brief but brilliant expositions of these four books.

The Gospel According to Mark. By G. CAMPBELL MORGAN. (Revell, \$2.50.) Doctor Morgan is not so much an exegete or expositor as an evangelistic preacher. His works have real homiletic value. Whether or not he can perfectly interpret Mark, he does reveal Jesus.

Spare Tires. By ROY L. SMITH. (Revell, \$1.25.) Here is a master of the short sermons to be broadcasted over the radio, and heard in whole by that mixed bunch, the radio audience. Here are some subjects: Not Good If Detached, God in Business, Ten Commandments for Wives, Fortune Tellers, Can Science Save the World? An up-to-date thinker has not lost the old gospel.

Man, God and Immortality. By JAMES

G. FRAZER. (Macmillan, \$3.) To all who cannot afford to buy the works of Frazer, such as *The Golden Bough*, *Totemism*, *Folk Lore*, etc., we strongly commend this fine collection of passages chosen from his writings. All students need to know this primitive archaeological side of science and religion. One warning is necessary. Such traditions do not explain present beliefs any more than the feelings of an angleworm explain the vision of an artist, even if sight may be evolved from touch.

An American Pilgrimage. Portions of the Letters of Grace Scribner. Edited by WINIFRED CHAPPELL. (Vanguard Press, 50 cents.) In all epistolary literature we know none that more perfectly reveals the inner life of a head and heart than these letters of that marvelously self-educated woman whose whole life, ending in death by tragic accident, was given to others rather than lived for herself. Its Foreword, by Harry F. Ward, is a brief biography. Every soul that wishes to win a social salvation should read these selected messages. It can be secured from the Methodist Federation of Social Service.

The Church and the Country Community. By EDWIN V. O'HARA. (Macmillan, \$1.25.) This Roman Catholic book is worth reading for many reasons. The Roman Church has only one sixth of its membership in rural regions. Certainly America will be more Christian when its farmers are religious. It is worth while for Protestants to study this agrarian movement of the Roman Church. We should not oppose their erection of ten thousand rural parishes, but the evangelical churches ought in a decade to achieve three times that much.

Catholic Anthology. Collected by THOMAS WALSH. (Macmillan, \$2.50.) This is a reference book worth having, for Roman Catholics have made some of the richest contributions to poetic literature and this anthology is quite complete. Of course, it is rather amusing to include as Romanists Saint Stephen, the Sabaites, and Saint Patrick of Ireland. Still more

funny is giving some forty pages to what are called "Catholic Poems by Non-Catholics!" Probably such men as William Blake, Alfred Tennyson and James Russell Lowell were far more catholic than many of the Papist poets; nevertheless this volume is the first and best of this important anthology.

Christian Conquests in the Congo. By JOHN M. SPRINGER. (Methodist Book Concern, \$1.) This little book is an excellent corrective for any who are disturbed about missions nowadays. In the persons of Doctor and Mrs. Springer and their associates, Christ has been walking along the Congo road, and Rhodesia and other regions have been experiencing the Unseen Presence. What heroes these folks are! Yet it is not with the purpose of exhibiting their prowess or talents that this book has been written. It was written to quicken the interest of Christians in these Christian adventures. The book will do that and more for those who read it. Here is a delightful blend of consecration, statesmanship, sense, business ability, humor, pathos and good sportsmanship—a delightful narrative. Thank God for folks like the Springers; for the mind that is in them; for the brave spirit they have.—J. M. V.

Every Man His Own Evangelist. By EDGAR WHITAKER WORK. (Revell, \$1.50.) This is a quite noble contribution to belief in revivalism in the church and to help all ministers (and members also) to become evangelists. It is rich in portraying spiritual strategies, Christian daring, the application of old forces to new times, the using of the unusual, evangelistic communions and countless other vital themes. One may not perfectly agree with all Doctor Work's doctrines, but all may learn much from his methods.

Thinking Through the Scriptures. By WILLIAM PARKER WHITE. (Revell, \$1.75, net.) This syllabus of the Bible is one of those worthless works in which there is no genuine vision of the real meaning of progressive revelation as seen in the Holy Scriptures but a mass of that too

common method in all church history of reading the manufactured doctrine of, say the seventeenth century, into the Holy Book of God. False fundamentalism and mischievous modernism are about equally dangerous in this way of "thinking."

The Southern Methodist Pulpit. Edited by J. A. ROWLAND. (Cokesbury Press, \$1.50.) Gilbert T. Rowe, editor of the Methodist Quarterly Review, Clovis G. Chappell, of Memphis, and indeed all the fourteen others whose sermons appear in this volume are preachers not only of intelligence and ability, but of earnest spiritual power. This volume may well be placed on the homiletic shelf of any library.

The Pallid Giant. By PIERREFONT B. NOYES. *The Goddess of Mercy.* By JAMES LIVINGSTONE STEWART. (Revell, \$2, each.) The first is a novel of tale and adventure, imaginatively telling of a devastation of the world millions of years ago by a war-giant, and revealing how the same death-force is going on in the war-inventions of to-day. The second, by the author of that well-known work, *The Laughing Buddha*, is a tale of love and turmoil in modern China. Both of these are thrilling fictions with a background of real religion.

Mark. By RAY ALLEN. (Foss-Soule Press, Rochester, N. Y.) Doctor Allen has made a quite accurate and most entertaining rendering of this primary Gospel. All who read the English Bible should secure every translation and read them all. This one could be read at a single sitting and Mark would become a fresh Gospel to the reader. It may not, as a whole, be as perfect as Moffatt's version, but it has a high worth of its own.

The Sermon on the Mount. By CHESTER WARREN QUIMBY. (Methodist Book Concern, 25 cents.) This is a Questionnaire on Jesus' description of the Christian life, emphasizing its meaning for the life of to-day. An interpretive paraphrase precedes each section of questions. To master the text in this way would not

only enlarge thought but help to shape character.

Certain Samaritans. By ESTHER POHL LOVEJOY. (Macmillan, \$3.) Any book from the pen of this writer would attract attention. She is widely known for her humanitarian and redemptive activities. This is the story of the achievements of the American Women's Hospitals in the Near East. Here are stark recitals of the misery to which thousands of unfortunates have been subjected. Some of these pages literally sob! Hate has never gone further in its deviltry, but neither has love gone to greater lengths in its ministry than in the story she tells. Well may we thank God for the spiritual insight, through and with which these noble women are striving to bring in a better day in the tragic regions of the earth.—J. M. V.

Foundations of Faith. IV. Eschatological. By W. E. ORCHARD. (Doran, \$1.75, net.) That preaching theology is not outworn, and need not be, is evidenced peculiarly in the work of Doctor Orchard. Picturesque and unusual preacher that he is, he grapples with big themes, and does not succumb to the temptation of the intellectual shortcut, which, being interpreted, is "topical" preaching. That a preacher furthermore can be a theologian, with all that this implies to the modern-minded minister, any one may see for oneself by reading the series of books of which this is the fourth, the preceding three having dealt with the theological, Christological, and ecclesiological foundations of faith.—J. M. V.

Essays in Christian Politics and Kindred Subjects. By WILLIAM TEMPLE. (Longmans, Green, \$2.75.) Is it possible to have a Christian social order founded upon fellowship, liberty, loyalty, service and sacrifice? Bishop Temple answers in the affirmative and frankly faces some of the difficulties. As bishop of a large industrial area he has had opportunities to verify and apply his idealistic convictions. He acknowledges that when the church mixes in politics it tends to become secu-

larized, as in the Middle Ages. On the other hand, since man's character is affected by his surroundings, the church cannot retire from the field of politics without becoming isolated. The *via media* is not easy to follow but the merit of these discussions is in the suggestions how this might be done. The essays range over a variety of subjects such as fellowship, democracy, industry, faith, authority, tradition, Coué, healing, literature, worship. They declare boldly and persuasively that the eternal verities can neither be repudiated nor renounced.

Science and Human Progress. By SIR OLIVER LODGE. (Doran, \$2.) Affirmation and speculation are curiously united in the writings of Sir Oliver Lodge. He makes a strong plea in these lectures for good will and co-operation as the indispensable instruments of progress. He sees evidences of design and planning in the universe. Faith transcends reason and goes beyond it into the realm of imagination and intuition. Since science is only a few centuries old, the advances before it are infinite. But underlying all these lectures is Sir Lodge's persistent belief in the survival of the dead which is to the good, but not so convincing is what he writes about communications with the dead. The insistence upon this latter belief induces a skeptical mood on the part of his readers and gives a sense of oppressiveness rather than of exhilaration.

The Story of Jesus and the Beginnings of the Church. By BENJAMIN W. BACON. (Century Co., \$2.50.) It is refreshing to have a writer defend theology without depreciating ethics, and to declare that we need a religion of the Spirit which gives vitality to ethical demands. We need the gospel of Jesus and the gospel about Jesus, and both are found in the New Testament. Equally satisfying is Professor Bacon's emphasis on the Cross and the Resurrection as conveying the gospel of good news. The distinction made between prose and poetry is very suggestive. It presents aspects of the ministry and teaching of Jesus which are often misunderstood. Some of the conclusions in

this book cannot be accepted, but we agree with the main contention that in the New Testament story we have a real gospel. It is that in Jesus God was reconciling the world unto himself.

The Capacity for God. By ROBERT F. HORTON. (Doran, \$2.50.) The secret of Doctor Horton's successful ministry of forty-seven years in one church is found in this volume of addresses. The master faculty is not faith as assent to a proposition but faith as an act of the whole

personality. It is "a fling of the soul on the Unseen Power from whom the soul came." This idea is well illustrated in these discussions on the Bible, salvation, psychology, theosophy, Christian Science, the creed, missions and other questions of the greatest moment. The autobiographical features add to their value, which is further increased by the truly conciliatory spirit. This is how pressing problems are to be treated in the pulpit. It is a book for both preachers and laymen of considerable value.

A READING COURSE

The Christian Experience of Forgiveness.

By H. R. MACKINTOSH, D.D. New York: Harper & Brothers. \$3.

THE validity of experience as an argument for truth must be grounded upon personal and historical factors. It is not enough to summon a company of individuals who have had a similar experience. The fact that it is an experience and not an inference, an insight into reality and not an illusion of the sensations, should be supported by the impartial verdicts of history. The preconceived opinions of favorable or hostile prejudice count for little in a scientific appraisal of judgments of value which are theoretical and objective, and value judgments which are subjective and represent personal experience. Do both judgments lend themselves to social verification? That is the test by which Christianity stands or falls.

It cannot be insisted too often that Christianity primarily makes its appeal to the realities of life. The great revivals were so profoundly impressive because they reckoned with the actual needs of man and announced his possibilities in Jesus Christ. Indeed, Christianity triumphed over its rivals because it proclaimed the gospel of the forgiving God, who is ready to receive the penitent into fellowship with him, on terms of grace and not of merit. It ceased to be a mere theory and became a vivid experience when men obtained the assurance of forgiveness. Their changed lives conclusively

demonstrated the divine power operating in them. This is always the ultimate apologetic for the gospel. Doctor Raven well remarks in *The Inner Life, Essays in Liberal Evangelicalism*: "When a school or party or sect loses the power to save, when its gospel becomes mainly a matter of æsthetic luxuries, or intellectual subtleties, or cant phrases, when its ministry puts scholarship or organization, social service or religious exercises before the cure of souls, then its days are numbered" (p. 60).

It is not an alarmist utterance that the drift of Protestantism is away from this central truth. The evangelicalism of the nineteenth century was doubtless narrow in its general outlook. It failed to relate religion to literature and art, and it had no definite word concerning the social disorders of the age. Its conventional ideas and traditional interpretations of sin and worldliness came out of a morbid asceticism which depreciated the world that now is in favor of the world to come. But these evangelicals had a dominant passion which induced them to magnify the grace of God with intensity of devotion, sacrificial enthusiasm and flaming joyousness. Can we retain their ardor and escape their narrowness? I believe it is practicable if we concentrate on the major issues of the gospel.

Many of the differences which divide the present groups of Protestantism have to do largely with academic questions.

These are doubtless important. But the time has surely come for its churches to engage in a comprehensive evangelism. The heart hunger of men and women in all our churches represents intense need. The preacher with the pastoral instinct sees before him, Sunday after Sunday, people who are suffering from the disorders and anxieties of life. They are haunted by fears, depressed by harassing cares, exhausted to the point of mental and moral collapse, bewildered by misunderstandings of what is essential to Christian truth, stampeded by those who mistake assertion for authority. They are to be helped, if at all, by the evangelical experience of spiritual exuberance. What is this but the gospel of forgiveness for all the complex circumstances of life? William Blake repeatedly emphasized in poetry and prose that this is what constitutes vital religion. "The Spirit of Jesus," he wrote, "is continual forgiveness; he who waits to be righteous before he enters the Saviour's kingdom will never enter there."

What was done in former days must substantially be done again to-day, in bringing people into right relations with God and with one another through Jesus Christ. It is worth noting that Buddhism has no hymns of joy; that Mohammedanism is hesitant in its praises of the divine love; that Hinduism knows nothing of the blessedness of reconciliation; that Confucianism has no message of inward peace. Roman Catholicism has witnesses of exalted piety but it is skeptical of the believer's possession of assurance and stresses penitential exercises. Sacerdotalism is a new legalism which makes more of personal merit than of the divine mercy. Evangelical Protestantism, better than any other type of Christianity or of religion, approaches nearest to the New Testament gospel of grace. This regnant truth has to be recovered by us and restated in modern terms, so that the joy of salvation may again visit us with its bounty and buoyancy.

The Bampton lectures on *The Ideas of the Fall and of Original Sin*, by Dr. N. P. Williams, formed the basis of our discussion in the *Reading Course* for November.

Whatever may be said about the origin of sin and of its nature as an infirmity due to herd instincts, sex impulses, energies of the libido and the like, the fact remains that it is the most seriously demoralizing influence, to restrain man from rising to the heights of holiness. The sense of sin is more readily acknowledged by those who are adjudged to be the world's saints. They realize with poignancy the miseries of a divided self, making them conscious of moral obligations and of moral incapacity, and interrupting their healthy communion with God. The cry of the human soul everywhere is for deliverance. The most conclusive answer is given by the gospel of the Christian redemption, which has a message first to the individual and then to society.

This is the subject of Professor Macintosh's volume. The author of the standard work on *The Doctrine of the Person of Jesus Christ* shows his excellent qualifications in making clear that forgiveness is the central experience of Christianity. In another volume, *The Originality of the Christian Message*, he wrote: "Christianity stands and falls with the message of free divine grace. It rises above other faiths decisively in virtue of its gospel that no merit can earn or buy the love of God. Salvation as God's work is grace and nothing else; and in this context grace is to be understood not as a nature-force, vague, indefinable, or even possibly physical, which may operate upon a man irrespectively of any reaction upon it of his mind or conscience; it is simply the divine lovingkindness, which, as distilled through Jesus, daily touches and saves us" (p. 89).

The present volume is almost a system of theology. It recalls Albrecht Ritschl's well known work, *The Christian Doctrine of Justification and Reconciliation*. The Scotch theologian, however, concentrates on the New Testament teaching of pardon, convinced that it is the heart of the Christian religion. He is aware that some of the gravest intellectual perplexities faced by Christian belief are gathered up in the problems of forgiveness. But when this truth is adequately understood, we obtain a distinctive conception of God, of man, of sin, of salvation, which gives the

specifically Christian tone to all life. Doctor Mackintosh succeeds in clarifying this cardinal message of the gospel.

What are the difficulties of the modern mind about forgiveness? How valid are the objections that it is an unreal experience of morbid souls; that it is contrary to the nature of the world; that it is essentially immoral, making for ethical inferiority and demoralising conduct? (7H.) On the other hand, the efforts of humanism to remove the somber elements in life have really resulted in intensifying them, in spite of declarations to the contrary. Read a recent volume, *Humanist Sermons*, edited by C. W. Reese. As a matter of fact, what is called the paradox of the gospel is really the wisdom of God, far deeper than the wisdom of man, and it has been justified by results. A forgiving God is the only God worthy of our adoration, for he alone is capable of meeting our profoundest needs.

The chapter on "What Forgiveness Is" relates pardon to retribution, and distinguishes between punishment and chastisement. Forgiveness reestablishes the freedom and happiness of broken friendship without ignoring the trespass. It introduces the new factor of faith whereby the holy God shows unmerited love in offering pardon to the guilty (89ff.). Does Doctor Mackintosh exaggerate the sense of guilt, when the modern tendency is to ignore it? Is sin an error, a misfortune, a blunder of ignorance, or is it primarily antagonism to the will of God? (84ff.) It is in the presence of Jesus Christ that we realize its actual enormity, for he reveals the true character of God. This is illustrated by the three gospel incidents in connection with the paralytic, the sinful woman and Peter (89ff.).

Nowhere is the testimony from experience more impressively given than in the evangelical message of Saint Paul. The Sermon on the Mount is not the whole gospel. Doctor Mackintosh seems to overlook the fact that it was addressed to those in a state of forgiveness, as indicated by the Beatitudes which preface its program of spiritual rectitude (107). This sermon is not a new legalism but the ethics of the kingdom of God which we

enter by the divine grace and not by human goodness. In expounding his doctrine of justification by faith, Saint Paul used the forms of legalistic thought "to put legalistic thought out of court in a religion of unreserved grace" (120). Far from producing ethical laxity and indifference, this great doctrine tightens the bonds of obedience and gives morality the needed dynamic of religion. As F. H. Bradley well put it in *Ethical Studies*: "This doctrine, which Protestantism, to its eternal glory, has made its own and sealed with its blood, is the very center of Christianity; and, where you have not this, in one form or another, there Christianity is nothing but a name" (290).

The unique distinction of the Reformation was its unqualified announcement of the divine grace, which is at once a gift and a challenge. Just as Luther recovered this radiant emphasis of the New Testament for his day, so should we for ours. There is a danger in minimizing the freedom of filial fellowship which is the glory of New Testament evangelicalism. Some types of Protestantism, due to a confused psychology, are seriously exposed to this danger. The New Reformation will not come by new theological dogmas or by resuscitating the old ones, as liberals and conservatives vainly suppose. What we chiefly need is spiritual freedom through forgiveness. That obtained, intellectual freedom will follow. Is not much of our low spiritual vitality due to mistaken attempts to reverse this divine order, and put the cart before the horse?

Does our preaching of the love of God overlook the wrath of God? The latter has doubtless been crudely presented, but that is better than a total omission of it. Otto's book, *The Idea of the Holy*, rightly stresses the awe-inspiring aspect of the divine justice, which our effete and sophisticated generation inclines to discount. And yet wrath is not incongruous with love (164). This subject is clearly worked out in the chapter on "The Divine Reaction Against Sin," and its larger bearing in the next chapter on "The Pardoning God." The various theories of the Atonement at best only hint at solutions of the

deep mystery of the suffering and redeeming God. Any theories which claim to be complete are suspect, for this truth is grasped, and that only in part, by penitent trust and grateful adoration. In such a mood we receive two predominant impressions. The death of Jesus is the absolute judgment and condemnation of sin, and it is the absolute disclosure of divine love to the sinful (200). In Pauline and Johannine thought, two companion truths are magnified—God in Christ for us; we in Christ for God. This is the sum and substance of Christianity, which is verifiable in experience. Do we speak of experimental religion with the feeling of evangelical gladness that acknowledges God's inexorable claims upon us?

The assurance of forgiveness is not a hallucination. The consciousness of pardon finds expression in the pursuit of a new moral ideal, which stimulates us to press forward to higher experiences and better attainments in Jesus Christ (262). It, moreover, is the fertile secret of Christian goodness, and it bears fruit in an inclusive fellowship which renders effective service to all mankind. This fellowship is what is meant by the church, which is a communion of believing men and women. "Apart from the church, forgiveness is devoid of meaning. Were the church to disappear, the reality of divine pardon would disappear along with it. The two are indissociably one" (275). This is the true "high church" idea of the New Testament. If church unity is ever to be realized this must be the basis of its accomplishment.

Christianity is farthest away from an exclusive individualism. "Faith is a venture, always; and courage for the venture is never the product of spontaneous generation within the single life, but of the contagion of richer souls" (279). It is in such an atmosphere of fellowship that we have the two essential ingredients—the living witness of pardoned men to the truth in which they themselves have found life and power, and the Christian habit of practicing forgiveness (281). When we realize that the church is the

Society of Reconciliation, and when its members translate the truth of forgiveness into consistent practice, then the Christian message will be seriously reckoned with by the world. The work of evangelism will then be prosecuted to the greater glory of the God of grace. This is the urgent call which summons us to the trying but triumphant task of world redemption.

Side Reading

The Philosophy of Personalism. By ALBERT C. KNUDSON. (Abingdon Press, \$3.50.) An adequate view of God is essential for an understanding of the doctrine of divine forgiveness. The theory of personalism furnishes a key to the realities of experience, and rightly emphasizes faith, not as a form of feeling but an act of identification, whereby man knows that he is one with God and enjoys the bliss of being what he truly is. Doctor Knudson's critical and historical discussion justifies his contention that personalism offers the most satisfactory spiritual philosophy of life.

Grace and Personality. By JOHN OMAN. (Macmillan, \$2.50.) The idea of God as Omnipotence has tended to weaken moral independence, but the idea of the divine grace quickens man's trust in God and establishes a relationship which conserves the freedom of human personality and magnifies the divine personality. This thesis is developed by Principal Oman with due regard to the elements of personal freedom and social responsibility. His book repays repeated study.

The Future of Christianity. Edited by SIR JAMES MARCHANT (Harpers, \$2.) The essays in this volume which bear more directly on our subject are, "The Validity of Christian Experience," "The Doctrine of the Holy Spirit," "Racial and Individual Sin," "Forgiveness and Atonement," "The Evangelization of the World."

For further information about books in general, address *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

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